

# The Character Builder.

AN EDUCATIONAL JOURNAL FOR EVERYBODY.

VOLUME 19.

JULY, 1906.

NUMBER 7

## A LITTLE DROP OF DRINK.

A little drop of drink may make bright  
eyes grow dim,  
A little drop of drink takes the man-  
hood out of him.

A little drop of drink brings "the wolf"  
to many a door,  
A little drop of drink makes bare the  
cottage floor.

A little drop of drink takes the money  
from the bank,  
A little drop of drink brings down the  
highest rank.

A little drop of drink sinks the man  
below the brute,  
A little drop of drink brings forth but  
sorry fruit.

A little drop of drink ponder it, neigh-  
bor, well—  
A little drop of drink can bring a soul  
to hell.

Man persuades himself that he has  
emancipated himself every time he dec-  
orates some new servitude with the  
name of liberty.—Achille Tournier.

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The Problem of Individualizing  
Instruction.

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JOHN T. MILLER, B. Pd., D. Sc., Editor.

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# The Character Builder

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The Character Builder is a magazine devoted to human culture and right living. It is receiving the approval and support of progressive and intelligent people wherever it is read. It has been consolidated with the Journal of Hygeio-Teraphy, which was published for seventeen years at Kokomo, Indiana, by Dr. T. V. Gifford and his associates. Nearly a quarter million copies have been circulated during the last three years. The magazine is now in its eighteenth year. It exists for the good it can do and seeks the co-operation of all persons regardless of creed or party who will labor for the advancement of humanity. The Character Builder is published monthly. The subscription price is \$1.00 a year. If you are interested in the work it is doing show this copy to your friends and ask them to subscribe for it. Everybody needs the Character Builder. Here are a few of the numerous unsolicited testimonials of its merits:

"I read the Character Builder with pleasure. If merit deserves to win, the Character builder should live to old age."—N. L. Nelson, Professor of English, B. Y. University, Provo, Utah, and author of "Preaching

and Public Speaking."

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"I congratulate you on the appearance of your neat little journal, and wish you every success in your worthy undertaking."—Ida S. Dusenberry, Director of Kindergarten Training School, B. Y. University, Provo, Utah.

"One of the most earnest, honest, uplifting, soul-inspiring, publications that comes to our exchange table is the Character Builder, published monthly by the Human Culture Company, John T. Miller, D. Sc., editor, 334 South Ninth East street, Salt Lake City, Utah. You cannot read a number of it without making new resolves. Its teaching thru and thru is for right and justice, unselfishness and education. The Character Builder is one of the brightest and cleanest and purest magazines with which we are familiar. Your boys and girls need it."—Editor "Eclectic Medical Gleaner," Cincinnati, Ohio.

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Four years ago the Human Culture Company was organized to publish and circulate the Character Builder and books on health culture, human nature, heredity, personal and social purity, and other branches of human culture. The company has since been incorporated for \$10,000. It has already circulated more than \$25,000 worth of books and magazines. The stock is divided into 1,000 shares of \$10 each. Among its stockholders are some of the leading educators of the Intermountain West. One share of stock entitles the holder to a life membership in the Human Culture Magazine Agency, thru which choice magazines and books on education may be secured at special prices,

and the Character Builder is sent to stockholders for life at half price. This is a profitable investment of \$10 for any person who desires to secure good books and magazines. The board of directors for the company are A. C. Nelson, State Superintendent of Public Instruction; D. H. Christensen, Superintendent of Salt Lake City schools; Dr. E. G. Gowans of the University of Utah; Mat. Thomas of the Salt Lake School Board; N. Y. Schofield; W. A. Morton, and J. T. Miller. The stock is increasing in value; not a share has been sold below par value. Five thousand dollars worth of stock is now offered for sale to secure money for publishing books on human culture.

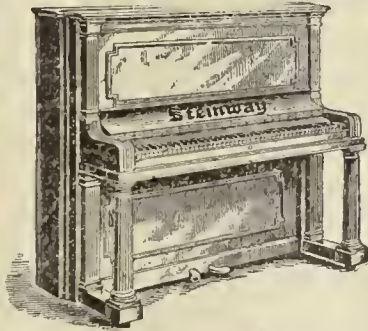
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ORGANIZER OF CLUB

# The Character Builder

AN EDUCATIONAL JOURNAL FOR EVERYBODY.

VOLUME 19.

JULY, 1906

NUMBER 7.

## EDITORIAL.

The Character Builder uses the reformed spelling recommended by the National Educational Association.

### BE PATIENT.

During the past nine months the editor has been compelled to collect and prepare the materials for the Character Builder while out on a lecture tour. For several reasons it has been impossible to do the editorial work as well as while at home. In two months the lecture tour will end, and we hope that by that time to have enough fresh thots to compensate our readers for the present loss.

With the next issue we shall complete the fourth year of the Character Builder. During these four years it has been a constant struggle to keep up the work, but there are now many who think it deserves to live. All who are interested in the principle of human culture can keep their friends and the Character Builder by a litlte effort. Every home needs good reading, and we aim to collect the best thots to present to our readers every month. We will give you more original articles in the future.

### WHITMAN ON FREE SPEECH.

I say discuss all and expose all—I am for every topic openly;

I say there can be no safety for these states, that they respectfully listen to propositions, reforms, fresh views and doctrines, from successions of men and women.

Each age with its own growth!

—Walt Whitman.

Quarrels would not last long if the fault was only on one side.—Rochefoucauld.

## THE PERSUASIVE PROMOTER.

The devil "goeth about like a roaring lion, seeking whom he may devour"—and so does the professional promoter, the man who makes his living by getting other people to invest their hard earned money in schemes which have little or no chance of ever panning out.. In nearly every mail the Pathfinder gets letters from readers asking if such and such an investment s a good thing. Our invariable answer is that while we may know nothing of the merits of the particular investment, it is unwise for people of ordinary means to put money into the things they know little about or which they have no control of.

Of course, those who have money to risk on "long shots" and are willing to take their chances, need no advice; but we never let our friends invest in some wild proposition thinking it to be a bonanza without trying to make them realize how small their chances are. This is, as a rule, a thankless duty, for such is human nature, that if you tell a person what he does not want to hear he will blame you, even tho it is the truth.

I know a man who owns less than \$15 "worth of stock in a "gold mine," and so rosy are his expectations of that mine that he actually counts on his dividends giving him a good living in his old age. When I showed him the numerous weak and suspicious points in the scheme, instead of thanking me he became indignant. "Gold mine" propositions are a favorite with promoters; the very name "gold mine" is pleasantly suggestive of inexhaustible el dorados of wealth and the promoters conjure with it for all it is worth.

Scarcely a day passes that some such scheme is not wound up by the authorities and in nearly every case it is found that there was no legitimate foundation



for the claims made. Witness the case reported recently where a concern had got over \$300,000 and taken no steps to operate their alleged mine. Dividends has been paid, but they were paid out of the stock sales, and deliberately as a bait to induce more investments. This is such an old and common ruse that it would seem as if no one could be deceived by it, but the annals of the courts and postal inspection service show that thousands of people, many of them intelligent, thrifty and hard headed, are caught by it.

I remember a particularly striking case. A certain doctor who was well off and had the reputation of being a sharp bargainer, was persuaded to "try a flyer" in a company that was "making two per cent a month. He put in \$100, and sure enough the next month he received his \$2 dividend without cavil. The second month it was the same way. This operated on his imagination, and he concluded that he was a fool to be content with six per cent a year on mortgage loans when he could make 24 per cent thru the concern. So he sold his house and put \$2,500 into the "company." That was the last he heard of his money, his dividends or the "company."

In London a short time ago an American named Everhardt was arrested for defrauding people with mining investments, and the career of this man shows how versatile the professional promoter is. Among the many wonderful schemes he caused to flourish, to his own profit, were the United States Electric Clock Co., the New York Dash and Fender Co., the United States Cereal Co., the Index Mining Co., the G. W. Arnold Co., the Thomas A. Edison Jr., Chemical Co.,

In the recent case of the estate of the late C. H. Houseman, cashier of a Columbus, Ohio, savings bank, the court ordered 94,781 shares in 27 different gold mining companies to be sold for \$400! This illustrates how the speculative craze has affected even conservative business men.

Even ministers of the gospel are often used by foxy promoters to boom get-rich-quick schemes, and only a few days ago

one of our leading college presidents came out earnestly condemning this species of "grafting." A prominent Washington preacher has just lately resigned to become an official of a mining company and the promoters are using his name and those of other well known church men to persuade investors. Without regard to whether the mine in question is a safe thing or not, this is a very scaly practice.

What is known as the non-refillable bottle scheme is a standing joke among patent attorneys. It has for years been stated loosely that some concern would give a prize of \$20,000 to \$50,000 for a bottle that could not be refilled after being emptied of its original contents. The supposed object is to prevent dealers palming off spurious liquors, sauces, medicines, etc., by filling bottles bearing well known names with their own mixtures. It is stated that over 4,000 applicants are already competing for such a prize said to have been offered several months ago.

It is doubtful if any bona fide prize was ever offered for a non-refillable bottle. Such offers are generally for advertising purposes. Inventors for years have been devising all sorts of non-refillable bottles—some of them very weird and unpractical affairs—and there are hundreds, if not thousands, of patents on the subject not one of which has ever paid back the cost to procure it.

There is no limit to the visionary schemes that promoters will get up to interest the moneyed public. Now it is a company to grow rubber or coffee in Central America, again one to market a breakfast food, again one to introduce machines for making baskets automatically, again one to sell "city lots" on some site where there isn't a building, again one to raise Belgian hares, or Angora goats, or ginseng for market, etc., etc., but whatever the scheme is, the safe thing for outsiders is to let it severely alone.

Bear in mind that there is no end of capital anxious for investment in any reasonably safe proposition and that promoters do not offer "snaps" to strangers; there is no need of it and they would be



fools if they did it. There are of course occasional cases where small stock companies, managed by men of ability and probity, offer fine investments, but they are working concerns and not promotion concerns, and as a rule the risks are proportionate to the profits. The "South Sea Bubble" in England and the tulip craze in Holland long ago showed how beside themselves people can get when extrafantastic profits are promised them and how speedily the most inflated claims may collapse. For the average person a small profit that is safe is better than a large one that is a gamble, and it may be taken for granted that where unusual returns for money are held out there is some screw loose in the proposition.—*Pathfinder*.

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#### GOV. HANLY SEES DANGER AHEAD.

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In a Memorial Day address at Lafayette, Ind., Gov. Hanly dealt at length with grafting and similar evils. He issued a powerful warning against the dangers which confront the country and said:

"The American people are at the beginning of a great revolution. As yet there is, in a literal sense, no call to arms. There are no drum beats, no bugle blasts, no serried ranks, no marching columns, no battlefields strewn with the wounded and dead; but the revolution is upon us and about us as certainly as tho all these were present. Stupendous social, economic and political changes are involved.

"Deeply imbedded in the very core and center of this revolution, running like a thread thru all its shifting scenes and changing forms are certain fundamental principles of human right and of human liberty, and unless we in our day, and especially you in your day, possess a willingness to seek for these and the wisdom to find them, and the patriotism and courage to proclaim them, to stand by them and to save them when found, the call to arms, the drum beats, the bugle calls, the serried ranks, the marching columns, and the battlefields will come to us and to

you as certainly as in the past they came to our fathers.

"The criminal aggressions of incorporated and aggregated wealth against the individual must be stayed by legal regulations and wholesome laws courageously enforced or history will repeat itself in your day as it has done in the past. No despotism can be more absolute than the despotism of money.

"Thrift, wealth and aggregated capital are essential to the prosperity of the people, and the development of the country. I wage no war against these or any of these. But I do wage war against the thrift that grows by theft and speculation, against the abuse of wealth, against the corrupt practices of incorporated capital, and the undue and unholy influences it exercises in the administration of the government.

"I do not look with pleasure either upon 'muck' or the 'muck raker,' but either is better than 'muck bed.' And as long as the 'muck bed' remains I hope the 'muck raker' will continue to expose it and lay it bare, that the people may come to hate it, to despise the greed that feeds it, and to forsake every man whose hands are soiled with pollution."

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#### IT MAY COME TO THIS.

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If all workers in America were to strike for the eight-hour schedule, as some of the labor unions are now doing, what changes there would be! Suppose the Mothers' union were fully organized by the walking delegates, and the mother who began work for her household before 8 o'clock, or sewed a button on after 5 o'clock, were to be fined. On holidays, "Mothers' Days" or Sundays the mother who cooked a meal or nursed a sick child would have to charge "time-and-a-half" or be disciplined. As it keeps women busy now from early dawn until late bedtime and "woman's work is never done," how would their labor union spouses like it, for the machinery of their homes to stop, the fires in their kitchen ranges to be banked and the needles to be idle in the cushion after 5 o'clock?—*Home Magazine*.

# EDUCATIONAL.

## THE PROBLEM OF INDIVIDUALIZING INSTRUCTION.

Principal M. F. Andrews.

"If symmetry is to be obtained by cutting down the most vigorous growth, it would be better to have a little irregularity here and there."—Agassiz.

Someone said that "all schemes of culture" should begin with the recognition that each child is different from any other, that the lines of difference run far back, and are therefore not superficial, and that, in order to secure the highest efficiency, systems of education should be adapted to the individuals to be reached." Preston W. Search says:

"Even the children of the same parents come into the world diversified greatly by pre-natal conditions, so much so that the several children of a given family, while bearing marked resemblance to parents in common traits, are types peculiar to themselves. One child is tempest and another is sunshine; one is phlegmatic and the other nervous in temperament; that which will do well for one child will not do at all for the others; and so each family has a little world of variety in itself. If there is so great difference in the children of the same family, where because of common parentage, association, shelter, food, clothing and general home culture one might expect some degree of similarity, how much more should we expect variations in the fifty children of a school, when certainly parentage and nationalities are far from uniform."

Three such statements as the foregoing furnish food for much serious thought, and form a basis for a long discussion on a much mooted question. Whether I shall be able in this paper to present a convincing array of proof will be entirely left to the readers.

Mass teaching, generally speaking, is a failure. It is not the natural way of doing work. It is neither common sense nor good judgment to suppose that any

two children are alike, much less that forty or fifty are the same.

Why children are not the same is a question that none of us will ever be able to answer. The sins of the fathers are "visited upon the children, and upon the children's children, unto the third and fourth generations. From eighteen to twenty, to forty years of age, a mother may give birth to children. Physically, mentally and perhaps morally she is continually changing. It cannot be supposed that a child born to her when she is vigorous and strong could be like unto the child born to her at forty, when she has no doubt begun to lose her powers. I have but indicated here my position on the question. It is a problem that will bear much discussion and investigation.

Speaking in general, parents see no difference in their children, especially when it comes to the question of schools and education. They come to you and say, "Mary did so and so in school, always was at the head of her class. Why is it that Julia does not do the same?" I can not tell you, my dear mother, nor should you worry about it. They were not born in June, perhaps, or there may have been scores of reasons why they were not born alike. Neither the psychologist nor the philosopher can answer your question. Why should you or I trouble about it? "'Tis true; 'tis pity, etc." Do not expect the same progress from the one as you do from the other, and you will not be disappointed.

Teachers make the same mistake. How often, oh, how often have teachers come to me and said: "Well, I have taught six—or five—or four children—from Brown's family, but this one is not like the others. Why, she doesn't know anything. I believe she is lazy and I am going to bring it out of her." Poor, deluded woman! Have you spent all these years in school to no better purpose than this? But the majority of teachers are not mothers, so are not capable of looking at these problems from a parent's standpoint.

It would be an unwise physician who would treat two patients having typhoid fever in exactly the same way, tho they



might be of the same family and even in the same house. The wise physician does not do so, but makes a careful diagnosis of each case and then prescribes in accordance with his best judgment. Or a better illustration: In a field at home I have a number of heifers. If I were to throw a basket of corn to them, one heifer would get the most of it. She will eat three ears while another eats one. They are of the same age, and this one is not the larger by a great deal. In her domineering way she will crowd out the others and thus get much more than her share.

So it is in most of our school work. Our classes are large; some of the pupils may be illy prepared for the work, some are slow, and there will always be a bright few who from the start are the leaders. Strange it is after all the lecturing that has been done in the past twenty-five years, the reading of books on pedagogy and psychology, we, as the teachers, delight in the work of these few who excel. We forget that they are in a sense better born, and do not deserve the credit that the slow plodding boy does, who naturally may be lacking in many things. We encourage these precocious ones, and before the year closes they have distanced their companions and are getting all of the educational (?) food.

How often do we see at the close of the year twenty children left in a grade where there were forty in the beginning, and the teacher explains the situation by saying, "the poor ones drop out while the best remain."

It should be the business of the good teacher to see to it that the poor remain. Had she given the individual attention to these boys and girls that she should, most of them would be found working to the last.

Not long since, I was in a class of eighty pupils where mass instruction was being given in music. There was fine singing—so good that I left my desk, climbed the stairs and went to the room to hear it. But lo! not more than thirty-five or forty children were doing the work. This number was scattered thru-

out the class, and it appeared that all were singing. Of course, not all children can sing, but with personal attention, many more would do fairly well.

Some years ago I prepared a young man for college, and he was admitted to one of our largest institutions. At that time there were twelve or fourteen hundred students in attendance—far too many for the teaching force. He was placed in a botany class, numbering one hundred and fifty students. He told me afterwards that not twenty-five of that class got any help or information out of the work. Just those who crowded to the front and pressed their claims were benefited.

The best feature of the small college has always been the fact that classes were small, so that the professors came in close touch with their students. All over this county will be found today strong men in politics, in religion, in law, in medicine and in all of the callings, who are graduates of the small college. The best men, students in our colleges today, are the men who have been educated in the high schools of our smaller towns and villages. I can look back today to six years spent in school work in two small Ohio towns, and count more than two dozen young men and women who have either gone to normal school or college, and are now out in the world doing good work. Why was I able to influence so many young people in so large a degree? Simply because my classes were small and I could do individual work with them. I could sit down with a boy or girl who was in trouble and give the real help that was needed and wanted. I did not stand before a large class and talk. Too much of that kind of work is being done and it fully illustrates the parable of the sower.

Then again in the quiet of my home a student could drop in for a half hour's chat, and thus not only he, but I, was helped by such contact.

I have been for more than a dozen years in a large city, and have worked with thousands of children, but can count on the fingers of my hands the number of pupils I have been able to in-

fluence to the extent of getting a college education, and have my thumbs left. Why? Simply because we are in a great system where our classes are too large, and teachers just stand before them and talk at the child.

A very talented and worthy young man, who has done all his teaching in the country schools, was appointed to a position in the city schools at the beginning of this year. He is just finishing his second week's work and this morning he came to me with all his disappointments. He has but forty children, but all their originality has been crushed out, and they just want someone to talk to them and mark out every step. The young man cannot account for such conditions. When he has served a dozen years in such a machine he will know all about it.

The redeeming feature of the old fashioned country school was its freedom from hide bound system. The classes were small, sometimes only one or two working together. The teacher had so many classes and so many different children to deal with, that the instruction was necessarily individual. He was never at liberty to expatiate for thirty minutes on unimportant features of a lesson. The child usually knew where the trouble was before applying to the teacher for help, and the teacher always knew he must explain at once, briefly, and move on to the next citadel. This accounts in a large measure for the strength, power and independence of the young man or woman who came to town from the backwoods district.

Not many hours since I saw a sample of teaching that kills. In a class of fifty children a teacher was hearing a reading lesson. They spent just twenty three minutes reading forty lines. Eighteen of the children read in that time, and the teacher spent not less than fifteen of the precious minutes explaining what they were reading about. It was a delightful story, "How the Thrushes Crossed the Sea." Every child in the room had no doubt read the entire lesson, and had comprehended as much of it as was possible. Such work as this is not teaching

in any sense of the word.

Socrates knew how to individualize his instruction. Jesus of Nazareth knew the secret, tho he often spoke to the multitude. Many of our best thinkers and teachers in these later years have been pleading for individual instruction, but the great mass of our profession are afraid of the plan, and the cry goes up, "It can't be done!" But it can and will be done in these United States.

Many colleges and normal schools have seen the mistake that is being made by massing students. Already steps are being taken in some of the large institutions for a division of labor. Chicago University has reached such a stage that it is necessary to get relief from great numbers. To this end it has been suggested that the University be broken up into a large number of small colleges. In so doing classes will be reduced to the minimum number, and the teacher will do real, personal work instead of pouring down upon all at once. The innovation will become contagious and every large school in this country will fall into line within the next decade.

More money will be needed for the work, but better results will more than compensate for the expenditure. Hundreds of young men and women are passing thru colleges and schools, taking degrees that mean nothing. They made fair standing in some of their work—perhaps in all of it—and yet it has all profited them nothing. They have cribbed and ponied and in other ways cheated their way thru, expecting to go out and live by their wits. Too late they have discovered that something was lacking in their education.

The outside world is ready to cry out against education because of such results. For these people education is a misnomer and the sooner we come to know it, the sooner will our school come up to the highest standard. But what have these people missed, you ask? The strong, personal interest and individual touch of a man or woman! In large classes there is no opportunity for knowing students and much of the teaching is "wasted sweetness on the desert air."



Emerson said to his daughter something to this effect, when she was going away to school, "It matters little where you go to school, but it makes all the difference in the world with whom you study."

How many of us can look back to our school days and pick out here a man and there a woman who has left an impression upon us? We forget the history, geography, grammar and the mass of things taught us, but the teacher now stands out among those we loved as one who has helped us to better things. Our teacher's individual work counted for more than all else combined.

Many reforms in teaching, if they come at all, must originate in the public school, and just here is where, no doubt, any departure from the beaten path will meet opposition.

Tradition is a great stronghold, and the graded school system with all its good points is pretty strongly entrenched in the notions of long ago.

We have worked for system till the public schools have become machines. It has been insistently proclaimed that all children must do things the same way for so long a time, that many of us have actually come to believe it. Children unborn are predestined to work after the same fashion that their grandparents did. But there are exceptions to these beliefs. Here and there, all over the land, are men and women who are coming into a different belief. These "come outers" believe that individual instruction is far superior to the much practiced general method.

In many of the best schools in the United States arrangements are made for two grades in a room as 1A and 1B, or 1A and 2A. If there are forty children in the room, twenty may be working by themselves at some work planned or suggested by the teacher, while the other twenty are reciting a previously prepared lesson. The children who work by themselves are learning to be self-helpful, and after all, that should be the constant aim of the school. In so many of the schools all originality is crowded out by the teacher, as she does the work for

the children that they should do alone.

Some of the best teachers I have ever seen or known, soon have, after organization, three or more groups of children, naturally arranged according to ability or power to do. Of course, such a teacher is kept busy in arranging work and seeing that her plans are carried out, but she is also very happy, knowing that her work is not in vain.

This grouping of children brings the teacher into closer touch with each child, and she is thus enabled to learn the peculiarities and characteristics of the child. By so studying the child she is better enabled to give to each individual the instruction needed.

The great fault with most teachers is that they talk all the time and to little purpose. Talking much less, but directing a great deal more, will bring about a needed change in our work. The time will come in our lives, no doubt, when a schoolroom will not be a prison, or a place where children will dread to be sent.

But two factors are absolutely necessary in a school in order that education may come about—the teacher and the child. The teacher must be all right, but the child may be all wrong. Notice, I have said child rather than children, though there may be forty in the room.

The genuine teacher will work with but one, yet they are all with her. The product of such work will be of such a denomination as will come from multiplying the possibilities of the child by the number of horse-sense units the teacher really possesses.

This undefinable product is education in a broad sense, and can only be wrought out by strong personal contact between teacher and child.

For a discussion of the history of this subject and the experiments made in the different cities, one cannot do better than read *An Ideal School*, by Preston W. Search.



The literary style which deals in long sentences or in short sentences, or indeed which has any trick in it, is a bad style.—Sir Arthur Helps.

### MORAL AND CIVIC TRAINING IN OUR SCHOOLS.

That there is deficiency in training for citizenship in our schools, colleges and universities, is strongly attested by the moral and civic conditions in our country.

Everywhere a luke warmness in love of nation, state, county, and city is manifest; men seem to be absorbed in the getting of money and they forget the institutions that guarantee them this privilege; there is but little respect for laws and officials; the belief that anything is fair in politics is prevalent; vote buying is still thought to be respectable, and men who are nominated for office are expected to almost swear that they have never at any time scratched their ticket, thus keeping alive those pernicious customs and beliefs that are preventing men's voting for the best men and measures, that are cursing our beloved country and dragging it down lower and lower until our liberty is little more than a name. And yet the worst evil of our times has not been mentioned. I refer to the pernicious use of money, popularly known as "graft." Our people are in the mad rush for the "Almighty Dollar." So eager are our people to possess wealth that they resort to questionable means to obtain it. Very many high officials use their influence solely for what money it will bring; embezzlement is so frequent that it is safe to trust but few institutions, and character greatly resembles a "white washed sepulcher."

In consequence of all this, men of real character are disgusted and stand aloof from politics, thus turning the important affairs of the country over to comparatively uneducated men and unscrupulous politicians who are out for the money they can get out of the business. Then, again, thousands of foreigners are being naturalized each year without receiving but little moral and civic training.

"Ask you of all these woes the cause?" The answer is, in part at least, lack of proper moral and civic training in our schools!

To most men, under our present system of discipline and training, the gov-

ernment seems to be a vague, far away, mysterious something, with which they have no relation or responsibility. They are not concerned about who is president, governor, county judge or mayor, forgetting the fact that they go to church where they please and are protected in person and property because they live in the United States and not in Russia or Turkey. From the time the child receives his first conception of government until he is expected to assume the responsibilities of citizenship in this great government "of the people, by the people and for the people" he has been a subject of an almost absolute monarchy in his home and school where he received but little practical training in self government, but has been forced to obey rules, regulations and laws that he had no hand or voice in making, and thus he has not been trained to become a citizen.

A citizen feels that he has a part in the governing of the nation and is willing to co-operate for the common good. In short, he has been trained as a subject, not as a citizen.

In justice to our many earnest, consecrated teachers, I desire to say that they have done all they could do, under the system of school government now in vogue. They, doubtless, have governed their schools and given abundance of preceptory instruction in morals and civics, but they have given but little practice in self government. The consciences are distorted or wrongly formed for lack of self-activity; civic training is wanting for the same reason and our young men and women are turned out of school without the proper moral and civic training and, therefore, cannot perform the important duties that naturally devolve upon American citizens.

Some one has said in this connection that our system of moral and civic training has not only paved the way for "boss rule" and political corruption, but it has rendered them inevitable.

The most lamentable conditions exist in our towns and cities. "Grant" and "boss rule" are "in tact" in nearly all our towns and cities, until the people of the Old World laugh at us and tell us



we need to sit at their feet a while longer to learn how to govern our cities.

This is anything but a pleasant picture; yet no right thinking person can deny that all these and many more evils exist.

Now, what is to be done? Shall we depend upon a few reformers like Folk and Jerome? This will not suffice. Reformation that takes place among adults is only temporary, while that drilled into children is permanent.

Our youth must be trained to govern themselves wisely and justly. But how? Have we not schools, colleges and universities all over our beloved land? We answer: Make the children citizens! They live in a republic, but they are not citizens. They cannot make their own laws. They are made by the teachers, school boards and higher powers. The children must obey. That is all the part they have in the government. They have had a poor chance to learn to be citizens. Citizens make their own laws and compel those who want to do wrong to do right or be punished by the other citizens or by the officers whom they elect to attend to their business.

A republic cannot be a good strong republic unless the citizens understand their rights and duties, and are in the habit of defending their rights and performing their duties. The time to learn these duties and rights and to form the habit is in childhood. This they can not do by studying books alone. While they must learn from books and teachers, they will not fully understand them until they put them into practice, and they can not form the habits of citizens while they are only subjects. They must be citizens in order to form the habits and character of citizens.

Not many school children in the world are citizens. Most of them are subjects, just as if they had a king or queen. Every school must be governed, and, while the government of the country has the power to say whether the school government shall be a republic or a monarchy, most general governments pay no attention to the matter. It has not occurred to many men in power that it is a

matter of any importance how boys and girls are governed in school. They do not seem to realize that boys and girls trained from infancy in monarchical school can not easily, if at all, become good citizens of a republic when they become men and women. But Wilson L. Gill, of the Franklin Institute, Philadelphia, has seen the importance of this moral and civic training in youth, and has devised the School City government which has been thoroly tried and tested in the city schools of Philadelphia, the State Normal at New Paltz, N. Y., the schools in a number of the Indian Agencies, and in all the city schools of the Island of Cuba. Those who have tried it are loud in their praise of it, and the writer believes that it is a reformation that ranks in importance with Rousseau's Kindergarten, Pestilozzi's objective training, and Froebel's scheme of spontaneous activity, and that, ere long, it will be forced into general use by the legislatures of the several states. It is sound in principal; it is in unison with the spirit of our government, and is pronounced by all who have given it a fair trial to be practical for children of all ages and grades.

It is a method of government for all schools, "of the pupils, by the pupils and for the pupils." They are taught to govern themselves by considering the school to be a city and the pupils to be citizens.

The three divisions of popular government, legislative, executive and judicial, are established. The pupils elect a city council, mayor, city clerk, judge, clerk of court, treasurer, and such other officers as circumstances may require. The mayor, with the concurrence of the city council, appoints a police force—a chief for the whole school and a captain and four police for each room, which is a ward of the school city. For moral influence and civic training, elections are held at least four times a year.

Oh, how our boys and girls need this practical training!

One night last May the most marvelous exhibition of the wonders of electricity ever given in the world was performed at Washington, D. C. Preparatory to this electrical display, a huge map forty

feet long and twenty-two feet wide was hung on the wall, on which every city of importance in the civilized world was represented by incandescent lights. The sending of the signal took place precisely at midnight. And as the signal started round the world the lights on the map flashed, one after another, in perfect unison with the real city, until every one was aglow, and in seven seconds the signal returned to Washington, having gone entirely around the world; and, as I read of the marvelous power of electricity, I formed the ardent wish that Wilson L. Gill, as a great electric dynamo of moral and civic power, might send the signal to the thousands of earnest, consecrated teachers all over this land, and that their minds and hearts might be lighted with the true knowledge for moral and civic training of the American youth as the cities on that huge map were lighted with electricity.

Then our glorious country, with her gigantic mountains, majestic rivers, vast prairies and beautiful lakes and thousands of cities writhing under the baneful influence of "boss rule" and political corruption, in her agony, may cry unto us:

"Bring me men.

Bring me men to match my mountains,

Bring me men to match my plains;

Men with empires in their purpose

And new eras in their brains.

Bring me men to match my prairies,

Men to match my inland seas;

Men whose thots shall pave a highway

Up to nobler destinies;

Pioneers to clear thot's marshland

And to cleanse foul error's fen; •

Bring me men to match my mountains;

O bring me men!"

and our great schools can answer: "Here we are in the business of making just such men! and we know our business and at last are doing it well!"—*Southern School Journal*.

A diplomat should have an ear so delicate that he can hear a fly walk behind his back, and a skin as thick as that of a rhinoceros.—Gen De Schweinitz.

## COMBAT INTEMPERANCE THRU DIET.

How best to combat the evils of intemperance is a problem on which there is a vast difference of opinion. The same view probably is that there is no one panacea, and hence the wise way is to make use of every suggestion to the desired end that appears. The following extract from an article in *Good Health*, by Mrs. E. E. Kellogg goes to the root of the matter, but it will, by many, be considered not practical, since it is only a comparative few who are willing to live down the grosser appetites inherent in them by denying themselves things that "taste good" Mrs. Kellogg says:

"To my mind, the best way to educate a boy to shun intemperance is to educate the whole of his threefold nature to operate in harmony with the divine laws of his being, particularly his will and his appetite. If I were the boy's mother, I would aim to educate him to make appetite his servant rather than his master, by providing him a simple, unstimulating dietary, knowing that it takes seed-sowing to produce harvest and that unrestricted pleasuring of the sense of taste may establish a dominance of appetite which, indulged in one direction, will be hard to restrain in others. If I were the boy's father, I would teach him from earliest childhood to respect his body as the image of the Divine Creator lent to him for his temporary use, to be returned pure and undefiled to his Maker, and that he has no right in any way to cripple or abbreviate its usefulness.

"The training must be positive as well as negative. The positive side in diet will mean to teach the boy, first, the duty of thoro mastication, to chew his food at least four or five times as long as food is ordinarily chewed. Second, to make a selection of such foods as will make pure blood and a strong healthy body. This will exclude flesh foods of all kinds, irritating condiments such as mustard, pepper, peppersauce, horse radish, hot sauces of every description, such indigestibles as pickled green olives, preserves, fried food, rich pastry, confectionery, and other dietetic abominations which are an-



tagonistic to good digestion and hence to good morals. The cultivation of an appetite for abnormal foods results in a perversion of the natural instincts, arousing morbid and pernicious desires and cravings. This is one of the strongest of all leading strings to intemperance.

"Alcohol exercises a double spell over its victims. It is first a nerve tickler, creating felicitous sensations; later, when the consequent effect appears, it becomes a comforter, putting to sleep all the body sentinels—pain, hunger, and every sort of bodily distress. Even the upbraidings of conscience are stifled by the anesthetic spell which this competent drug casts over its unfortunate victims. The only safe place for the boy, girl, man or woman is that of harmony with nature, which means to be in harmony with God's laws. Into this refuge the victim of intemperance may run and be safe; and every boy is proof against the allurements of the intoxicating cup so long as he remains in the stronghold of simplicity and naturalness.—*Pathfinder*.

#### DEPRAVED APPETITES.

Unnatural appetites are must less often inherited than is generally supposed. Depraved appetites are most commonly the result of improper training in early childhood, perhaps we might more properly say, in early infancy. We have often been distressed, almost horrified, in fact, at the sight of a parent giving a child its first lesson in dietetic depravity. The mother would place in the mouth of the little one a little bit of rare roast beef, a piece of bread covered with rich meat gravy, or potatoes well buttered and peppered.

A young child has at first no liking for such food and turns away in disgust. It is only by repeated persuasions that the child can be induced to soil its lips with such unnatural food. By and by, however, a perverse appetite is developed, and with the unnatural craving comes a dislike for those wholesome, bland, and simple foods which the Creator gave to man for his bill of fare, and which nature supplies so bounteously.—*Dr. Kellogg*.

#### A MATTER OF FIGURES.

All other creatures retain the shape into which they were molded by the Creator; but woman, his crowning work, is remodeled almost every season. A prominent English artist, speaking of the accentuation of the waist line in woman's dress, says:

"Female dress will never be thoroly satisfactory until women have realized that they have no waists. Nature has not endowed them with waists, which are artificial lines produced by compressing the body. This seeming paradox is easily proved by considering that the waist of women has been placed by fashion in every conceivable position, from under the armpits to halfway down the hips. Obviously it can not correspond to any natural formation, or it would not wander about in this extraordinary manner."

The mandate goes forth, "The waist is to be smaller; the bust is to be higher," and immediately there is a drawing of corset strings all over the land, the national female form assumes the shape indicated by Simon's thumbs. Or, "The skirts are to be longer this year"; and forthwith there is a dropping of the skirts into the dust and mud, and the street sweeper goes out of business. The outer casing of the human form is exactly adapted to its inner mechanism, and can not be remodeled without seriously interfering with the position and functions of the internal organs. The result of the blasphemous attempt to improve upon the Creator's masterpiece is manifest in the prolapsed stomachs, floating kidneys, misplaced livers, etc., to which the "Nuform" woman is subject.—*Good Health*.

#### UNCLE NICK LONGWORTH'S GLOVES.

Quentin, the 11-year-old son of the president, is a pupil at one of the public schools of the city.

"Who can bring me some old gloves for cleaning off the blackboards?" the teacher asked the other day.

"I can," promptly said Quentin. "Nick gave me two pairs."

## PRE-NATAL CULTURE.

So much stress has been laid upon the preparation for and the future state of the soul in a life beyond by religious teaching of the Christian church, that the preparation for the entrance of the soul into this mortal state has evidently seemed of little importance.

That the beginning of preparation for the immortal state should be during pre-natal existence has formed no part of either religious or scientific teaching. Students and professors of natural science have failed to carry forward the principle of perfection of the seed as indispensable to perfection of form, flower, and fruit, into the human grade of life. The necessity of certain conditions to the development and perfection of the seed has not been expressed as suggesting the same necessity in the propagation of the human species.

The prevailing attitude of mind and conduct in regard to reproduction and human parentage is consistent only with the conception that human being is incapable and irresponsible in the parental office and function. It is in accord with the old error that the mother is merely a receptacle and soil for the germ (instead of containing it) and that she cannot convey to it any tendency or the effect of any mental, emotional, or passionate impression or agitation.

No error of human idea unless perhaps that of the doctrine of total depravity, has more hindered human development and progress. The never-ending process of enfoldment which belongs to the life of the soul has its inception in utero. Embryonic existence gives impetus or is a hindrance to normal development according to the state of normal preparation or lack of preparation of parenthood.

The love that alone makes the bringing into mortal state a being with the powers and capacities of human soul a blessing, is not the lust of animal nature. Reproduction which multiplies forms is merely an animal function in man as in lower animals. Human parenthood to be complete and fill its entire responsibility

must involve the higher nature, moral sense, conscience, and the soul relation and unity of love. A spasm of sex virility is not love. A form that happens to be generated by such an impulse alone has been robbed of the complete parental inheritance. I have many times heard the expression that love was indefinable. The following seems to me a very good definition:

"Some one to love and be kind to,  
Some one whose faults you'd be blind to,  
Some one in trouble to fly to,  
Some one you'd love and not try to,  
Some one to struggle and strive for,  
Some one you'd do any task for,  
Some one to climb earth's heights with,  
Some one you never would part with,  
But dwell in the land of the heart with—

That's love."

The blessing of mortal existence depends more upon the conditions of parental love at the time the form is started than any other fact or state of the parents. One of the primal teachings which youth should receive is the distinction is between the impulse and attraction of sex virility and desire, and the affection and real union which involves the whole being, the love which is a giving of the deepest, purest heart life.

It is a demoralizing idea that a ceremony and legal status of man-made laws is a God-joining of man and woman in wedlock. God-joining can only be a union of heart and of adaptable temperament. And where this God-joined union does not exist it is a cruel wrong to the child to curse it with parenthood.

When this true union ushers a soul into human form, life can be a blessing even tho attended with hardships and lacking advantages. At the present stage of human evolution and enlightenment, youth should receive a strong and lasting impression from home teaching, and social and educational influences, that love is more than a physical attraction, and involves the most serious and important conditions affecting generation after generation.



The "higher education" of greatest importance to human happiness and advancement as intelligent, responsible beings, is that which will inform them how they must be either a blessing in helping on toward the complete perfected humanity, or the hindrance that shadows mortal existence.

The dominance of the fleshly animal and sense quality has thus been fostered and the weakness perpetrated. While intellectual attainment is valuable and its development necessary for the perfection of man, the development of moral quality, the attainment of self-mastery is the manifestation of the higher, the human nature which is the "spirit of God" which "dwelleth in us." It is the kingdom of heaven within.

Ante-natal existence is the supreme opportunity for this kingdom of heaven within, the Spirit of Love and harmony of soul to work for the perfecting of humanity thru the dominating influence of the mother life.

All the relations between father and mother should be in consideration of the best good of the building form as a physical being not only, but as an immortal soul gathering from the uplifting aspirations, the poised impulses and feelings, the devoted love and effective will power of the mother mind and heart, the tendencies that will start it on this mortal career well prepared for its struggle with mortal conditions and the growth toward perfection which is its destiny.

Exemption of prospective motherhood from reasonable activities and struggle with the varied problems and emergencies of life is not desirable. But to bear the burdens of race building and also of toiling to procure physical sustenance, or of the cares and labors of housekeeping and family that consume energy and vitality, leaving no time for healthful relaxation or recreation, which is a necessary condition to the normal and rightful endowment of the child with vitality, energy and brain development, is a robbery of the child's rightful inheritance.

The mother whose energy is exhausted, or whose vivacity is stifled by pressing anxiety in regard to the supply of

bread and other necessities, may unavoidably bequeath to the nascent life a taint of sadness, or bitterness, and a lack of potency of will that will cause many distressful experiences, and be to the soul what cramps are to the physical body.

What language can portray, what imagination conceive, the harmful possibilities to a pre-natal existence which is under the depressing influence of a mother whose life is a treadmill of toil and weariness, perhaps uncheered by **loving companionship** and sympathy, or the hope of improved conditions?

The marvel is that more degenerates and imbeciles are not born when we consider how many children are brought into existence with no parental welcome, nourished many times by a mother's organism overworked, nothing in the environment during embryonic life to cheer, uplift, encourage and strengthen the mother heart outside herself.

Nature has only provided for multiplication of forms. How to build these forms most perfectly, to insure to the ego a good instrument for finding and training its capacities and powers, is left for the intelligence and development of a sense of responsibility in the parent, to discover and apply. This is but faintly dawning on the consciences of a small portion of humanity today.

The Mormon doctrine that woman's favor with God depends upon her multiplying human forms, was not a part of the religious teaching and idea before the creed appeared. But up to, perhaps, half a century ago there was with Christians and very conscientious people a sense of duty and obligation to God to multiply, not now existing. And with this was held that the child was under profound obligation to the parent for having been brought into existence. These ideas no longer prevail largely.

There is a more rational and true sense of responsibility to the child by the parent.

But the true estimate of the power of parenthood and of its possibility of developing and expanding the higher human qualities in both parent and child, especially during the embryonic period of

the creative function, has not yet permeated the consciousness of the many.

The decrease of large families is far less deplorable than the economic unjust system that is producing child slavery. "Race suicide" that causes no suffering to any one is far less criminal or to be regretted than robbing childhood of all natural healthful conditions for its development.

The avoidance of parenthood may many times be consummate wisdom. It is never wise, or just to the child, when love does not seek or welcome it.

It is a cruel wrong to the child when mother love does not baptize with soul energy the pre-natal life.

Consciously or unconsciously, the transition state between automatic multiplication and voluntary invoking of a new life, with more or less intelligent realization of the higher possibilities and obligations of parenthood to the life invoked, is in process of evolution and growth, and which is termed race suicide.

Only women can bear the burdens and suffering of building human forms. Only woman has the right to determine if she will take up the burden. It is wrong to the child to make woman the unwilling mother.—Lucinda B. Chandler.

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#### TRUE EDUCATION.

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Education means evolution and development—growth. Herbert Spencer says that education is the creation of cells—the physical en-registration in the brain of experience. We grow thru expression, that is thru exercise, and according to Herbert Spencer, that is a physical process, just as truly as in walking, only that the physical changes are so minute that we do not easily detect them. But it is an axiom of science that nothing is less perfect for being small.

However, we all realize that intense thinking produces bodily exhaustion just as truly as does intense physical effort.

So let the supposition stand: That is a physical process.

Whether Prentice Mulford was right and a thot is a thing, is till debatable, but you can only think by using a thing and

that thing is the brain. And the record and result of thot is enregistered in your brain, in cells created for the thot and by the thot.

So a man is what he is on account of what he has thot and experienced. And it is experience that makes him think. People who have had certain experiences have certain thots, and people who have shielded or deprived of these experiences are absolutely incapable of entering into the thots and feelings of one who has experienced. They have a different brain enregistration.

We grow thru experience, for experience is exercise.

These ideas are simple, plain and now undisputed by the best minds.

And yet to a great degree, the ideal of education in most colleges is that of getting the growth and yet avoiding the experience.

Growth, the collegians seem to think, is an acquisition. Doing by proxy, vicarious salvation, message in place of the saw buck, and brain cell enregistration by listening to another man express another man's thots.

And that is the reason that college does not necessarily educate, but actual life does. Just in proportion as college compels the pupil to contrive, to devise, to think, to create, does it succeed. The old idea of education by suppression, the repeating of things by rote, and the placing of a penalty on originality, all this was nothing but the intermarriage of ideas that were cousins, and the result was a race of ecclesiastic scrubs.

These educated jobbernols instituted and constituted the Dark Ages. The physical world was here just as it is now, but there were no men, for there was a religion of fear, and this religion was supreme. A thousand years of a religion of kindness, love and faith would have made this world a paradise enow. But we only got rid of our devil and hell yesterday, and even yet a great many people are fussing about it, saying, "You have taken away our devil, and we do not know where you have laid him."

A man succeeds thru battle with conditions. He gets his degree at the uni-



versity of hard knocks—he succeeds, and then he endows a university where he expects young men to reach the same results that he has, by another and easier route. Benjamin Franklin founded the University of Pennsylvania, but during its long life the U. P. has never turned out a man the equal of Franklin. Many a strong and experienced man never thinks of setting his boys to work. Oh, no—he sends them to college and makes of them remittance men. The students who get the real good out of the college are those who work their way thru. If colleges accepted only those who work their passage, as they do at Tuskegee, we would then have the system on a common sense plan—that is to say, on a scientific basis.—*The Philistine*.

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#### LENGTH OF YOUR LIFE'S DAY.

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Have you a straight spine; is your head erect, and your breast broad and deep; and is your breathing slow and deep? Have you repose of movement, and do you perform your work easily and silently? If you have and do all these things, you have the characteristics, medical men say, of longevity.

It is said that ninety-nine out of a hundred persons have curvature of the spine, and that the octogenarian is the hundredth man. His is a straight line, the head erect and the chest broad and deep. That means that the vital organs have room to do their work unimpeded.

Another characteristic of longevity is said to be a repose of movement. It has been noted that the old person moves easily, slowly, and silently. It is the way he has always done; and perhaps it is why he has been able to glide thru so many years.

Repose of movement comes from muscular relaxation, and that is possible only when the mind is tranquil.

If the straightness of the backbone and the natural size of the chest are things over which you have no control, remember that tranquility of mind and equanimity of spirit may be had if you are willing to pay the price of effort.—*Good Health Clinic*.

#### MAKE PAPERS TELL TRUTH.

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G. W. Anderson, an able Boston lawyer, has broached the view that there should be a law to prohibit the practice not uncommon among newspapers of printing in the guise of news statements designed to mislead the public for selfish ends. He takes the stand that newspapers are under a definite moral obligation to tell only the truth and that when they violate this faith they commit a fraud on the public which is amenable to law. If matter which is not legitimate news or editorial matter is published it should be only in the form of a plain advertisement, he says.

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#### STOOL OF REPENTANCE.

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This may be made a real funny game and one that all boys and girls will enjoy. Someone, a boy or girl, voluntarily leaves the room and another, who is chosen to act as public prosecutor, goes round the circle and asks each one of the company if they have any accusation to bring against the absent one; the more absurd the offense or imputed "crime" the better. This done, the accused is brought in and the prosecutor addresses him. "It is my painful duty to inform you that, in this open and honorable court, you have been accused of"—here follows the charge: "Dyeing your hair," "Going to sleep in church," "Wearing green gloves," "Writing poetry," "Shooting cats," etc.

The prisoner, after hearing the first accusation against him, makes a short defense of himself and concludes by pointing out the person whom he supposes to have made the complaint, as a proof that no belief should be placed in it. If he guesses right, the accuser is sent out and made to sit on the "stool of repentance;" if not, the next charge is made, and so on until all have been heard.

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"Is he a thoroly honest man?"

"I don't know," answered the man from Missouri, "I have trusted him with hundreds of thousands of dollars, but I never tried him with a book or an umbrella."—*Washington Star*.

## HOME MAKING.

### HOME.

A man can build a mansion  
And furnish it thruout,  
A man can build a palace  
With lofty walls and stout,  
A man can build a temple  
With high and spacious dome,  
But no man in this world can build  
That precious thing called Home!

No, 'tis our happy faculty,  
Oh, women, far and wide,  
To turn a cot or palace  
Into something else beside,  
Where brothers, sons and husbands tired,  
With willing footsteps come;  
A place of rest, where love abounds—  
A perfect kingdom—Home!

—Mrs. I. L. Jones.

### COMPENSATIONS OF MODEST INCOME.

Our good friend with \$1,000,000 a year can not eat much more or better food or drink much more or better drinks than we can. If he does, he will be sorry. He can have more places to live in and enormously more and handsomer apparatus of living. But he can't live in more than one place at once, and too much apparatus is a bother. He can make himself comfortable and live healthful. So can we. He can have all the leisure he wants, he can go where he likes and stay as long as he will. He has the better of us there. We have the better of him in having the daily excitement and discipline of making a living. We may beat him in discipline, too. We are apt to get more than he does—the salutary discipline of steady work, of self-denial, of effort. That is enormously valuable to soul, body and mind. He can't buy it. We get it thrown in with our daily bread. We have rather better chances than he of raising our children well. We are as likely as he to find pleasure in them.—*Atlantic Monthly*.

Mean ideas besmirch the spirit like dust in a house.—Maupassant.

### LOOK TO CHILDREN'S READING.

In the matter of the children's food there is in our day and generation no little conscientiousness. But is there a corresponding care in the provision for the right sort of nutriment for the mind of the child? Is he absorbing wholesome mental food—or is he gorging indigestible or decayed fruit from the street stands, poisoned candies from the itinerant peddler? What are his tastes in reading?—for tastes are habits, and habit is character. Even presuming that he is being well trained at school, who is looking out for his reading at other times. On all sides are the newspapers: The yellow journals with flashy supplements, baited with color and grotesque pictures, reports of murders and nauseous exploitation of the doings of the vulgar rich, and even the decentest papers with much necessary report of the seamy side of life—not bad in themselves for adult readers, for whom they are meant, but grossly inept for children. Some account of the world about them the little folks are sure to crave. Happily, in addition to the world's classics, no country is so rich as America in "juveniles," but these do not wholly satisfy. They are more frequently namby-pamby than bad, and parents seldom have the time to search for those of a wholesome fiber. Moreover, the art of addressing children is not one to be learned except by sympathy and long experience.—*Century Magazine*.

"For ten years," said a physician quoted by the Philadelphia Bulletin, "I have advocated apples as a cure for drunkenness. In that time I have tried the apple cure on some forty or fifty drunkards, and my success has been most gratifying. Let any man afflicted with a love of drink eat three or more apple daily, and the horrible craving will gradually leave him."

The following advertisement appeared in a Wimbledon newspaper: "Wanted 10,000 cockroaches and other insects by a tenant who agrees to leave his present residence in the same condition as it was when he took it.—*London Chronicle*."



## REMINISCENCES OF CHILDHOOD.

Oh, those happy days of childhood,  
 Left so many years behind;  
 Still I see the tangled wildwood  
 In the visions of my mind;  
 Where the grape vine swing we platted.  
 All the happy long day thru  
 Swung and played, together chatted,  
 For our hearts no sorrows knew.

Eating grapes and plums and black-haws  
 Down within the shady glen—  
 Mingling sounds of song and caw! caw!  
 Greeted us from crow and wren—  
 Bright and red the sumac berries  
 Peeping out from foliage green—  
 Dark brown nuts and wild black cherries  
 Dropped from trees of somber sheen.

Ah, as fair as Ancient Eden,  
 Still this scene to me appears  
 As I view the rolling landscape  
 With its fields of ripening ears—  
 Where we plucked the bright red lilies,  
 Hunted lady slippers fair;  
 Bended down the slender rosin weed  
 For gum, next morning there.

How we gathered gay sweet williams,  
 With their varied shades and hue;  
 Hunted drooping water lilies  
 Where the yellow cow-slips grew;  
 Searched within each sheltered nooklet  
 For the ripe June apples sweet;  
 Sat beside the babbling brooklet  
 From the sultry summer's heat.

Often our fortunes we have told  
 While sitting there upon the ground,  
 With petals pink and white and gold  
 And love grass gathered near around—  
 Or, we've drowned the little crawfish  
 In his home beside the rill—  
 Teasing too the scarabeaus  
 On his journey up the hill.

Chasing home the quail and rabbit,  
 Hunting for the wild bird nests;  
 Seeking home, as was our habit,  
 When the sun was in the west.  
 Oh, the deep shade in that lone dell  
 By a clear and babbling stream,  
 Where the ferns grew by the old well—  
 'Twas my childhood's happiest dream.

All the birds sang out and chattered,  
 Wild flowers bloomed on every side,  
 Busy feet ran swift and pattered  
 Gathering them from far and wide.  
 Methinks I hear those sweet birds singing  
 As they sang long years ago.  
 Buds unfolding, green grass springing  
 As the pictures come and go.

In the grove of elm and basswood  
 Grew the old oak tall and strong,  
 Little blue birds chirped and mated  
 In their branches all day long,  
 Swinging Oriole, singing Linnet,  
 Their pendant nests swung to the breeze,  
 While the little birdlings in it  
 Gently rocked mid lofty trees.

And the red fox squirrel skipping  
 Thru those branches grandly high,  
 Held his nut while fondly nibbling,  
 Squinting at you with one eye.  
 On those spreading limbs above us  
 In large clusters snugly hung,  
 Butterflies of red and somber,  
 To the gentle breezes hung.

From those trees in dreary autumn,  
 Leaves in showers fell around,  
 And we children often piled them,  
 In large heaps upon the ground.  
 Then how often we were buried  
 In those heaps of leaves there made,  
 As we ran and jumped and hurried  
 While at hide-and-seek we played.

At the threshold mem'ries center  
 To our childhood's home once more,  
 But I pause before I enter,  
 Just outside the cottage door,  
 To review my father's vineyard,  
 Ah, how very near it seems,  
 Where those restless feet have trodden  
 In their youthful, childish dreams.

Close beside it grew the lilac  
 And its fragrance filled the air.  
 I can feel the same old gladness  
 That we felt when we were there.  
 Lovely "Barberry" in thy branches  
 Hides a charm I cannot see,  
 From the hidden depths of memory  
 Floating thots come back to me.

From that fondly cherished orchard  
 Laden pink with apple bloom,  
 With closed 'eyes I smell the fragrance,  
 Stealing in this far off room.  
 And I smell the violets' perfume  
 Underneath the chestnut trees,  
 Where we've hunted 'mid the thick bloom,  
 For wild strawberries on our knees.

Now appears the Damson rose tree  
 And the Peony by its side,  
 Covered with their 'buds and roses  
 Shedding incense far and wide.  
 And the tiny prattling children  
 Playing round the cottage door,  
 'Neath the spreading tall old elm tree  
 Standing as in days of yore.

Home again, I hear the laughter!  
 And the songs we used to sing;  
 Vividly the lamplight's gleaming  
 From the window near the swing.  
 Hearts were light with merrymaking,  
 Hope was dancing with the glow  
 Of the firelight in the evening,  
 In that happy long ago.

Just inside that little cottage  
 Was a form to me most fair,  
 With blue eyes so mild and tender,  
 And a wealth of gold brown hair.  
 Rosy cheeks and clear complexion,  
 Pearly teeth as white as snow,  
 Rosebud lips a little parted,  
 Form like Venus—de Milo.

Yes, once more we see our mother  
 As she was when she was young;  
 While upon its rusty hinges  
 Mem'ry's door is gently swung.  
 Aye, methinks I hear her singing  
 In a voice so soft and low—  
 "Hush, my dear, lie still and slumber,"  
 As she sang it long ago.

Darling mother, time may shower  
 On our paths her choicest gems,  
 Deck our brows with wreaths of roses  
 Braid with gold our garment hems,  
 But wealth cannot bring contentment,  
 In whatever paths we roam,  
 Half so sweet as when we gathered  
 Round the fireside of our home.

Memory now close up those portals,  
 For we wish to see no more,  
 Till we weary, feeble mortals,  
 See them on the other shore.  
 There we'll ne'er grow old nor wearied,  
 And no drooping forms we'll see,  
 Eternal youth and beauty varied,  
 Are waiting there for you and me.

—Kanaba.

#### FACTS CANNOT HURT.

That is safe. Nothing is more safe, and what the present wave of investigation, everywhere in America, is doing, is to encourage people to think, and to give them the information on which to base their thot and make it real. Instead of being told less, the need to be told indefinitely more. The revolution thru which we are passing is from names and shibboleths to realities and human interests, from party symbols and the big pow-wow to close dealing with what concerns us most. There will be scapegoats, and every injustice will be so much of an obstacle to the onward movement, but the onward movement will proceed. The passing over to the people of the facts about politics, business, and health is a necessary part of the government, by, and for the people. The energy with which the natural resources of the country have been developed now sees another task, of no lesser volume or importance, waiting to be met, and the men of America will not stop before the great constructive work is thoroly and radically carried to success.—*Collier's Weekly*.

The pretty flowers have come again,  
 The roses and the daisies;  
 And from the trees, oh, hear how plain  
 The birds are singing praises!

How charming now our walks will be  
 By meadow full of clover,  
 Thru shady lanes where we can see  
 The branches bending over!

The air is sweet, the sky is blue,  
 The woods with songs are ringing,  
 And I'm so happy, that I, too,  
 Can hardly keep from singing.



## THE DREAM COMPOSITION.

A clean white sheet of paper,  
 With "Trees" written up at the head.  
 "What e'se can I say?" sighed little May.  
 "Why, trees are just trees," she said.  
 "There's oak-trees, and maples, and cedars,  
 And grandfather's willow-tree,  
 And hemlock and spruces, but all of their  
     uses  
 I never can tell!" sighed she.

Then something wonderful happened,  
 So strange it was like a dream,  
 For into the nursery came trooping  
 All the trees, in a steady stream!  
 And one at a time before May  
 Each stopped and merrily spoke.  
 "It's I make your chairs and your tables  
     and stairs,  
 And your sideboards and beds," said the  
     oak.

"I'm at my best making shingles,"  
 The cedar tree smiled and said.  
 "And my special use," spoke up the spruce,  
 "Is to make the house over your head."  
 "Any kind of a box I can make you,  
 Except a handbox," laughed the pine,  
 "And whenever you ache, you have only to  
     make  
 A pillow with needles of mine."

The ash tree was swinging a basket.  
 "I made it!" he gaily cried.  
 "Any other basket—you've only to ask it—  
 I'll make with the greatest of pride."  
 "Shall I make you a beautiful whistle?"  
 Grandfather's willow smiled.  
 "Just tap me and see," cried the maple tree,  
 "What makes maple syrup, my child."

The last in the merry procession  
 The birch tree proved to be.  
 And he smilingly said, as he nodded his head,  
 "I'm the spool manufactory!"  
 Then—deary me—did you ever?  
 Mistress May's eyes open flew,  
 And the dream was o'er, but no matter, for  
 Every word in the dream was true!  
     —Eleanor Woodbridge.

The pursuit of the ideal counts fewer  
 heroes than victims.—H. Roujon.

## WHAT IS LIFE.

By R. C. Runnels.

A little round of earthly joys,  
 A little pleasure with the boys,  
     A little fun.  
 A little glance at nature's show,  
 A little insight in life's woes,  
     Our race is run.

A chance to toil while others sleep.  
 A chance to laugh while others weep,  
     A chance to love.  
 A chance to meet in deadly fray,  
 A chance to win or lose the day,  
     And we are done.  
 We hope for better days to come,  
 We sigh for things left undone,  
 We long for pleasures yet untried,  
 And we are never satisfied,  
     And this is life.

## BIG SALARIES DEMORALIZING.

Senator Bacon of Georgia uttered a profound truth when he declared that, in his judgment, nothing has done more to debauch the public conscience and to demoralize the young men of the land, than the knowledge of the fact ever present before them that while they have to dig and delve and toil for a pittance there are other men who do not do half the work they do who are enjoying each year what would be to them a princely fortune for all their lives.

It is because of this, claims Senator Bacon, that we have financial irregularities, defaultings and efforts to get rich by gambling of one kind or another. The conclusion is obvious. America's manhood is being consumed with the feverish madness of money-getting, and her jails and penitentiaries are numbering the victims of the disease by thousands. The path of frenzied finance seems to be leading inevitably toward the gate of the penitentiary—Columbus, Ohio, *Press-Post*.

All history, all experience, goes to prove that in the long run enjoyment is not diminished, lives are not marred by thot, but by the want of thot.—A. W. Momerie.

## Rational Medicine.

### EXTRAVAGANCE.

One of the severest criticisms that can be made upon a person, when true, is that he is extravagant. To wastefully use what has taken time and money to procure, is always looked upon with great disfavor. But there are very few persons who are not wasting vital force, every ounce of which should return its value in benefit received or conferred.

The waste of nerve force is the most flagrant. Many people, especially those living in or adjacent to large cities, do most things in a hurry. They hurry to eat breakfast, hurry to catch the train, hurry thru the lunch hour, and hurry home at night, when they are too weary to even enjoy it after reaching there.

This incessant rush taxes the nervous system, and many troubles develop in consequence; and then the doctor with his doses, and the drug store with its nostrums, are resorted to, usually making a bad matter worse, because "two wrongs do not make a right."

If one would live as he ought to, there would be time for everything. Each human being has given him a certain amount of energy to expend in his physical life, enough to accomplish all that the vicissitudes of life shall make demand upon him for, if he uses it with the same economy that Nature follows in her domain. But we try to sow our seed and gather our harvest at the same time. We constantly borrow for use today from given stock of vitality for tomorrow, and finally before we know it we are bankrupt.

One nervously bankrupt is in a pitiable condition, because it is so hard to accumulate a reserve of anything that is in such constant demand as nerve force. No activity of the body, either conscious or subconscious, voluntary or involuntary, is accomplished without expenditure of nerve force; and, for this reason, one should always keep a good reserve.

The brain is the central nerve station from which the connecting nerve wires run to every portion of the body, and its

sustenance should be duly and intelligently considered and furnished, or the orders issued from it will not give satisfactory results.

We cannot reiterate the truth too often, that our bodies are what we make them. And it is thru food as building material that they are made, not by drugs and medicines. It is such a mistaken idea, that a cure for catarrh, rheumatism, or almost any chronic ailment, is to be found in a physician's prescription.

One's inner, spiritual perception limits the Heaven one enters to its own degree. Just as one's appreciation of beauty of form, color or sound is limited by his perception of its existence. We only know of things thru our consciousness, and in proportion to it. All life, now and hereafter, as it has been in the long, long ages of the past, is and will be a progressive evolution. We each see as much of the divine in nature as we have become conscious of in ourselves.

If we could only come to realize unity of Life, we would hear the voice of the same Love, chiding us for our faults and errors, in the pains and disappointments we experience, which we recognize in our hours of happiness and pleasure.. They are all one—the pains and pleasures, and they are leading us to a better knowledge of Life's meaning.—*Health*.

### OPEN AIR TREATMENT.

The Metropolitan hospital for treatment of tuberculosis on Blackwell's Island, N. Y., has recently added a large solarium, where patients go to sit and read in the sun. They are made to stay out of doors as much as possible during the day and at night they sleep in tents under heavy woolen blankets, but with the fresh air circulating freely about them. The open air treatment is now an assured success. Patients have improved rapidly at Blackwell's, gaining sometimes 18 to 20 pounds in two months. The hospital is run by the New York department of charities.

The less a man knows the more suspicious he is.—*Chicago News*.



## THE MANUFACTURE OF DYSPEPTICS.

That the preservation of food by chemical antiseptics has caused the loss of many lives is a fact which cannot be obliterated. So with the artificial coloring of foods. I could cite you many instances, but instead I have brot you living examples.

You may say that "a little coloring matter doesn't do any harm," yet I took two young pigs, or shoats, and fed them exactly the same food at exactly the same times and under exactly the same conditions—except that the food of one was pure and that of the other was colored in the same way and to the same extent as in some of the samples exhibited.

They started exactly the same, but one of the shoats now weighs 85 pounds as against the other's 140 pounds. You may perhaps say that this is incidental, but I continued the experiments on rabbits and guinea pigs, and you can see for yourself the result.

The most convincing result, tho, was obtained from the experiment on the two dogs.

I took two dogs, about the same age and in the same physical condition, so far as science can attest. The brown dog was just as lively as the other still is, but to his food we added the coloring matter and chemical preservatives.

Today he is a perfect type of a dyspeptic in general appearance—the same ill-nourished look that is unfortunately too familiar to all of us. Worse still, however, he is also covered with sores.

The other dog—the one whose food has been free from adulterants and coloring mateer—he's in as fine shape as the most ardent dog lover could desire.

You may say it is a crime to inflict upon a brute such suffering, but I felt compelled to show you the results of the adulteration of foods, and I hope you will forgive me the crime of making the brute suffer for our own good. . .

Besides, now that he has demonstrated just what we have to fight against, I'll cut out the poisonous elements of his present diet, and I warrant you that in a

few weeks he'll again be the same jolly dog that he was formerly. But don't imagine that a dyspeptic who has been assimilating those poisons for years will recover as easily as this dog, who has only been up against them for a few weeks.

As the results show that artificial colors are harmful, and since they offer no value in compensation, why should we take any risk in impairing health and life by permitting their use?—*D & H. Gazette.*

## TO IMPROVE THE HUMAN BREED.

It is a startling fact that whereas the most wonderful results in the improvement of plants and the lower animals have been secured by studying and applying the principles of heredity, environment, etc., involved, the matter of improving the human race by similar methods has never been seriously proposed, notwithstanding this branch of the subject is infinitely more important than the first. But now Asistant Secretary of Agriculture W. M. Hays, secretary of the National Breeders' Association, announces that this matter is to be taken up by the association, along with the questions relating to the breeding of animals and plants.

The committee on "eugenics," as the subject is called, will investigate and report on heredity in man and on ways of encouraging the increase of good blood and discouraging the increase of the weaker and more vicious blood of the human family.

No radical suggestions are being considered, but the men who have had a large and successful experience in the improvement of domestic plants and animals generally believe that the subject of heredity in man should receive more serious scientific consideration.

An editor in Ohio who started about 20 years ago with 15 cents is now worth \$100,000. His accumulation of wealth is owing to his frugality, strict attention to business and the fact that an uncle died and left him \$99,989.—*Chattanooga News.*

## FEATURES OF SECRET NOSTRUM EVIL.

(Excerpts from two long articles in the Ladies' Home Journal for January.)

The main value of these testimonials, however—the only value that they have to the public—is that these distinguished men and women had actually used the “medicin” they endorsed, and spoke of it from such actual use—this fact rarely, if ever, entered into the transaction. Sometimes the formality is gone thru of sending a dozen bottles of a “patent medicin” to the distinguished man so as to cover the phrase “I have your medicin in my house”; or, as did the Governor of a Western state, send out for a bottle of the “medicin,” and take a single dose of it then and there as a sop to his conscience. But the public accept these “testimonials” in a different spirit, as they have a right to do—as they are led to believe in fact—in the belief that these men and women have actually, in a case of illness, used these “medicins” and been benefited by their use.

I now turn my attention to some of the names and addresses given in “patent medicin” advertisements of persons unknown to fame, but who were represented as being either helpt or cured of some ailment by the particular nostrum indorsed.

The first was that of a woman who, I found, on looking up the street and number given, did not exist. As a matter of fact, there was no such number in the street. The whole thing was purely fictitious; the “indorsement,” name and number of house purely a lie made out of whole cloth.

The second was that of a woman who told me she had never used the “medicin” she was advertised to endorse, but that a man had called on her, offered to have a dozen photographs of her taken at the best gallery in her city, and she could have them all free of charge if she would sign the letter and let her photograph be printed. She did, and she got the photographs, but she had never had the ailment spoken of in the advertisement, and had never tasted a drop of the “medicin.”

The next I found to be a relative of one of the owners of the “patent medicin” which she had indorsed. When I asked her if she had ever used the number of bottles spoken of in the advertisement she said, with a smile, “No, thank you. I know what is in it!”

Another woman thot the whole thing a joke. Of a conceited nature, she had signed the testimonial for five dollars, but had never tasted the “medicin.” She had weighed fully two hundred pounds for years past, yet in the advertisement she was represented as having weighed only one hundred pounds a year ago and now weighed two hundred pounds—entirely due to the “medicin”!

Still another had actually taken the “medicin”; she was in pain, she said when she began to take it; the “medicin” soothed her. “So long as I take it I am all right,” she said; “but when I drop it the pain comes back. So you see what a wonderful medicin it is!” I saw clearly! I had a bottle analyzed, and the woman examined by a leading physician. The “medicin” contained morphine, and the woman had become a morphine fiend!

They buy letters from one “patent medicin” concern and sell them, or rent them and re-rent them to others. One of these concerns has over seven million letters. “There are five million chronic sick and incurable in the United States,” said a broker, “and I’ve got letters from one million of them right there in that building”—pointing to his storage warehouse. “To be sure, they’ve all tried one remedy or more; but that’s all right, they’ll keep on trying new remedies till they die. Buy or rent a few thousand of those letters from me at a few dollars a thousand, tackle ’em with a new proposition—something new, with a new name—jolly ’em along a little, and they’ll come up with the money for a new treatment.”

One of these letter brokers assured me he could give me “choice lots” of “medical female letters”! Another sent me a list of hundreds of thousands of letters which he had—all from women—and one glance at the names of the “patent medicin” concerns which had



Don't Destroy Me. Show Me To Your Friends And Ask Them To Subscribe For The Character Builder NOW

# THE CHARACTER BUILDER

## A Journal For Everybody, Except The 'Feeble Minded'

Established Jan. 1887. Devoted to Human Culture

Once a Week. \$1. a Year.

*Dr. John T. Miller, Editor.*

*Office 222 Constitution Bldg. Salt Lake, Utah.*

# Character Builder Supplement July 1906.

## THE DUTY OF PARENTS AND TEACHERS TO CHILDREN.

The Relief Mothers' and Parents' Classes in our communities are an evidence that we see the needs of our children, but in order to provide for them intelligently we must study the principles of Child Culture. Those desiring help should read the following:

"A few days ago we received two books which we have read with much interest: A Plain Talk to Boys on Things A Boy Should Know by N. N. Riddell and Child Culture by the same author, with a supplement on Educational Problems by Prof. J. T. Miller.

"These books are pearls of great price, it would pay parents to get them even if they had to sell some of their necessities in order to do so. They contain the gospel of moral purity, and are sure to do much in saving our young people from becoming addicted to practices that have sapped the life blood of nations. Thousands of precious lives have been sacrificed on the altar of self-pollution that might have been saved had parents taught their children to know themselves, or put into their hands some such books as these.

"Many persons consider these subjects too delicate for the ears of their children, and so they refrain from speaking about them, while at the same time their sons are listening to low vile, filthy, degrading yarns in secret places. If we do not teach our children laws of purity other people will teach them laws of IMMURITY.

Temptations innumerable lie in the path of our young people. Shall we as parents and teachers sit idly by and watch them fall over the precipice into the depths of immorality? Parents look to your boys! Teach them the laws of purity; place into their hands books which will tell them how to build and preserve their manhood."— From an editorial by Wm. A. Morton, in Zions' Young People.

*Child Culture and Educational Problems by Riddell & Miller. 50cts.*

*A Plain Talk to boys, reduced to 10cts.*

*The Character Builder, once a week, one \$1.00 a year.*

*These are the publication of the Human Culture Co., Salt Lake City and contain the story of principles of human culture and of the principles of the human culture.*



sold these letters to this broker showed the absurdity and the criminal falsehood of their declaration that "your letters are treated by us in sacred confidence."

This business of letter-brokerage, this traffic in women's letters, is perfectly well known and understood in "patent medicin" and quack doctor circles. The first essential of a "patent medicin" or quack doctor business is to have on its books as large a list as possible of the chronic sick and incurables in the country; and the letter broker offers the easiest way of getting them.

Further along, these figures concerning classified lists are given:

- 55,000 female complaint letters.
- 44,000 bust development letters.
- 40,000 women's regulator letters.
- 7,000 paralysis letters.
- 9,000 narcotic letters.
- 52,000 consumption letters.
- 3,000 cancer letters.
- 65,000 deaf letters.

—*The Medical World.*

#### FRUIT BREAKFAST.

There is a class of cases which makes the most enthusiastic doctor alive wish he had chosen any other vocation than medicine. Patients with thick, noncirculating blood, torpid lymphatics and dormant secretions. Patients with stiffened joints, gouty deposits, chronic neuralgias, torpid livers, uric acid kidneys, and the irritable nerve centers that go with them.

These patients, and others who suffer from errors of nutrition, can be greatly benefited, not to say cured, by the simple dietetic procedure known as the fruit breakfast. This means just what it says, fruit, all the patient wants, and nothing else, for breakfast. No chops, bread, cereals, coffee, tea, or anything but fruit before twelve o'clock. By fruit is meant apples, oranges and grapes only.—*How to Live.*

Laws are like cobwebs—if any trifling or powerless thing falls into them they hold it fast; while if it is something weightier, it breaks thru them and is off.—Solon.

#### THE HABIT OF CHEERFULNESS.

The man or woman with a cheerful disposition has much to be thankful for. Some there are who apparently without much effort can be "sunny" when there are clouds overhead.

For others, again, it isn't easy to be cheerful when things go wrong; but with most of us cheerfulness is a habit just as much as worrying. The thing to do then is to acquire the habit. It may cost considerable effort at first, but once you've got the habit, you will find it so much pleasanter for yourself and everybody else, that you will wonder why you ever allowed yourself to be surrounded by an atmosphere of worry.

The habit is catching, too, for your cheerfulness will help to make others cheerful. If you would make life worth living and desire your share of the many good things in this world, acquire the habit of cheerfulness.

#### MASSAGE FOR SPRAINS.

A paragraph in the Medical Record says that G. Norstrom warmly advocates early massage and active and passive motion in cases of sprain. He says if physicians paid more attention to this kind of treatment they would keep more patients from the hands of quack "bone setters." The massage, he says, should be applied very gently at first, so as to cause no irritation, and gradually increased. Properly applied, it is claimed, massage often cures in one or two days cases that under the old treatment of rest would consume weeks.

Recently, says the *Memphis Commercial Appeal*, Judges Galloway and Laughlin were talking of the divorce evil. Said Judge Galloway: "My experience runs thru many years, and I am thoroly convinced that there are two things that break up most marriages."

"And they are?" queried Judge Laughlin.

"And they are," answered Judge Galloway, "woman's love for dry goods and man's fondness for wet goods."

## THE BAD BOY: HOW TO SAVE HIM.

By Benj. B. Lindsey, Judge of the Juvenile Court of Denver.

The problem of the child is almost wholly one of environment and opportunity. In proportion as we improve these we increase the chances of making him a good citizen. This is the function of the home, the church and the school.

But sometimes the home fails, and the influence of the school and the church do not reach the child. Perhaps he commits some overt act of lawlessness. Then, if he is more than seven, or at best ten years old, the state intervenes, and takes control. Its function is to supply the place of a wise parent, to treat its wards not as criminals, but as misguided and misdirected children, who, if left to themselves may, some day, become criminals. Its method of correction should take heed that they are still in the formative period, needing the care, help, and assistance of the state, rather than its punishment.

The object of the Juvenile Court is to remove the pressure of evil upon the child by improving or changing his environment, and by offering him opportunity hitherto denied him. One-half the boys sent from Denver to Golden (the town where is located the Colorado industrial school) come from one congested, overcrowded district. They are in the way of becoming criminals, not because by nature they are worse than other boys, but because their environment and their way of living have not been so good.

Now, the Criminal Court method of dealing with youthful offenders is cumbersome, expensive, ineffective. Its cast-iron routine is not adapted to handle the case of a child. The penal code is not flexible. It must either dismiss the case or brand the child a criminal, and punish him. Yet, supposing the child is guilty, to dismiss him is to encourage him in lawlessness; to convict him is probably to launch him on a career of

crime. Thus the court becomes an instrument to frustrate its own purpose of preventing crime.

### The Effect of Prison Environment.

Let me illustrate, by an example, the difference in method and result of the old way and the new: I knew two brothers who were both wayward. The older was brot to the Criminal Court for some boyish offense in the days before the establishment of the Juvenile Court. He was flung into a filthy jail and herded with men and women, where he heard and saw vile and lewd things his imagination had never conceived. He was dragged into court by an officer, and put thru the police mill. He was only a little boy in the plastic state. He had been sinned against since long before his birth. Both by heredity and environment he had been driven to lawlessness. But the state took no account of this. It had its chance to make a good man of him. He needed help, encouragement, infinite patience. It gave him punishment—the same punishment he would have got if he had been a responsible man. It branded him a criminal. It made the pressure of evil upon him inexorable. Today he is a man, and in the penitentiary.

The younger brother was as wayward as the elder. Four years ago he was brot to the Juvenile Court, defiant and frightened, just as his brother had been taken to another tribunal. The policeman told me the boy was a very Ananias. I replied that, given the same conditions, he would probably have been the same, and the officer went away convinced that there was no use in bringing boys to the Juvenile Court, where the Judge "did nothing" to them. For many hours during many weeks I labored for that boy. No stigma of conviction rested on him. He was put on probation and encouraged to do his best. He felt that the forces of the law were working for him rather than against him. He is a steady young man now, and a good citizen. The state has helped him toward righteousness, not in driving him toward evil.

This same boy, Morris, showed his trust in the friendly attitude of the law some months after his first appearance



before me by interrupting me while I was trying a will case involving two million dollars. He poked his freckled face inside the door and piped up that he wanted to see me.

I ordered a recess of three minutes, and heard the case of this boy, who came to me for justice, unafraid and smiling—the same boy whose eyes had flashed fear and hatred at me not long before. Morris was having trouble with the policeman on the beat where he sold papers. He had been “hopping cars” to sell to the passengers. The new officer had ordered him to desist, and had finally made him leave his corner. The boy was losing fifty cents a day. That was the important matter that had brot him on the run to the Juvenile Court Judge, to get, as he phrased it, an “injunction against de fly cop who tink he owns de town.” On a blank injunction writ, I wrote a kindly note to the policeman, telling him about Morris,—How for three months he had brot special reports from his teacher, and was trying to do right. Then I explained to the lad that the officer represented the law, and must be respected. Morris went away gleefully with his “writ.”

When next I saw him, I asked him about the injunction.

“I tell yer, Judge, it worked fine. De cop liked to ‘a’ dropped dead when he read it. He tink I got a pull wid de court so he wants to be my friend.”

The difference between Morris and his brother is one of opportunity. The elder brother offended before the battle against the jail had been fought, and won. There was then no report system, no probation officers, no rain baths, no wholesome literature distributed among the boys. There was no adult delinquent law, nor were there any juvenile improvement associations, or any detention school with its home-like atmosphere to encourage instead of to degrade. Instead of these, there was a foul jail, full of filth, and vermin and vileness. There was a hasty trial, a criminal conviction, and a prison experience among hardened men and women offenders. An earnest heart to heart talk with the boy might have saved him. It is possible that the

reason for his delinquency was a physical one. Under the present system, this would have been investigated by one of the juvenile court doctors, and the cause obviated, if possible.

#### Recover the Boy—Not the Goods.

Just as the old criminal court method pushed the elder brother down, the new system for juvenies lent a hearty hand to help the younger one up. If one of them today is a law abiding citizen, and one a crook, who is to blame? Surely the state which so inadequately fulfilled its function as guardian to this lad. During the six years prior to the establishment of this court, more than two thousand Denver boys, between the ages of ten and sixteen years, tasted jail life with all its attendant moral horrors. In other words, one boy out of every five during this formative period of his life, when impressions for good or evil are so sure and lasting, was thrown into the city prison.

If the officers of the Criminal Court would give half as much effort to recover the boys as they do to recover the stolen property, they would accomplish ten times as much as they do to suppress and prevent crime. I recall one case in the Criminal Court days where four boys came to my chambers one night to “snitch up.” They had stolen some bicycles. I soon discovered that there was a vast difference in my point of view and that of the police officer who came into the case. He wanted the boys flung into jail. We talked it over at some length. Then I said to him:

“You are thinking of the recovery of the bicycles. I am more interested in the recovery of the boys. Don’t you think that more important?”

He thot a moment before he said: “I guess you are right, Judge.”

But even from a financial standpoint the Juvenile Court work pays. During the four years in which the Juvenile Court has been in force, the saving to the state in Denver alone has been more than two hundred and seventy thousand dollars, in addition to which the court has actually paid back into the treasury of

the city over ten thousand dollars, received in fees, while it has done its work.

#### Treating Children as Children.

A further difference in method of dealing with youthful offenders is necessary because of the difference in the responsibility that can be placed on children and on adults. In caring for the financial affairs of minors, the state recognizes that it must assume responsibility which it cannot in the case of adults. But, in dealing with moral and personal affairs this fact is immediately forgotten. The state exacts from children the same respect for the law as it exacts from grown men and women, and deals out the same penalties. Such treatment is absurd. It may as well demand the same financial responsibility from children as the same moral and personal responsibility. Every case against a child must be judged from the standpoint of the child rather than that of the man. Certain well defined rules regulate the actions of a child. These must be respected. This is one of the great advantages of the Juvenile Court system, that thru it a means is devised of bringing about harmony between the Court of Boyville and the law of the adult.

Let me illustrate. Not to "snitch" (tell) is an unalterable part of the boy's code. Every manly boy responds to the call of this law. To be loyal to it, he is often disobedient to the law of the adult. For this he should not be condemned. Yet, if the boy is handled rightly, his fidelity to the "gang" will make him more amenable to the law of the home, the school and the state.

One of my court boys was "chumming" with another boy who was in hiding from the law. I asked Tom if he knew where Harry was hiding. He told me that he did, but that he felt that it would be wrong, since Harry had trusted him, to give him away, and let the "cops pinch" him. I agreed with him. Two days later, about ten o'clock in the night, the two boys came to my house. Harry was a fugitive from justice under sentence to the State Reformatory, but he said that he guessed he would take his papers and go

to Buena Vista, the reformatory town. I am glad to be able to relate that this proved unnecessary.

Another case was that of Tommy D., who ran with a gang and finally got "pinched." The officers could neither persuade nor threaten any information out of Tommy. They called him sullen and dogged, and they nagged him to the limit of endurance. Poor Tommy stood between conflicting obligations—his duty to his comrades and his duty to his superiors. In the Juvenile Court we recognized this, sympathized with his loyalty, and explained the necessity of obedience. It was not two days before Tommy—without giving us the name of a boy—brot in the whole gang to my court. Today the gang counts for law. Its spirit is no longer bad. They understand the law and the law understands them.

In this way the dragnet works. Two boys were caught stealing some trinkets in a store. They admitted that there was a gang of them. I explained to them that the boys were injuring themselves by continuing in theft. They saw this, but refused to "snitch" on their comrades. Instead, they went out to the "gang," rounded up the sixteen boys, had a talk with them, and brot them back to a "snitching bee" in my chambers. Every boy involved was thus brot to the Juvenile Court. Nor was this all. The men who had sent these boys to saloons or furnished them tobacco were discovered. Several parents were found to be responsible. Thus a case of two boys caught stealing marbles resulted in involving more than a score of men, women and children equally guilty. Yet not one of the boys were ever committed, because they have given up their wrong doing, aided by the enforced responsibility of the parents.

In another case four culprits increased to forty-eight. It is no longer safe for a dealer to sell tobacco or other forbidden ills to the boys of Denver. In several cases responsible merchants have been fined or imprisoned solely on evidence submitted by the boys. The police, even had they been desirous of enforcing the law, could never have discovered that



these men were engaged in violating it.

In the Juvenile Court the boy is not always made to fit written text on the statute book. The system is elastic. A study is made of individual cases. What is best for one boy may not at all fit another. Fear and punishment are relegated to the background. Force is minimized. Love, trust and an appeal to manliness are emphasized. The boy learns that we are working for him, not against him, and that we want him to work with us for himself. He is a responsible party to his own redemption as well as that of the rest of the "gang." He is never dismissed on probation without having it impressed on him that he must obey the law—the law of the home and the school no less than that of the state. For the first time in his life, perhaps, he realizes that he is part of the body politic, with definite duties and responsibilities to it.

#### **How the Probation System Works.**

A word about our administration. Under our compulsory school law over three-fourths of all delinquents are school boys. So far as we can retain a child in its home and its school while keeping surveillance over him. Every other Saturday the child reports to the court along with two hundred or three hundred others who are also on probation. This report consists of a card from his teacher stating his conduct and the regularity of his attendance at school. Should the boy fail to return to school, he knows that the principal will telephone the fact to the clerk in the probation office, and that a probation officer will get after him. The boy must be at school or at work. The working boys, in whom much interest is taken, report to the judge at odd times.

The court almost becomes a club for mutual improvement. No Juvenile Court can be successful in any larger sense unless the young delinquents upon which it depends for membership are the members of this moral elevation society, banded together to improve themselves along various lines. The relation of the state to crime in our judicial system is so interwoven with the court that it is neither possible nor desirable to eliminate the latter from the system.

One of the features of the Saturday morning court work is to talk to the boys on some topic of interest to them. These talks are intended to help in the character building, to teach the lads to know the right from the wrong and the wisdom of following the former. Such subjects as "Snitching" and "Ditching" are keenly interesting to the lads, nor do I dislike to use the street boys' slang when the occasion seems to demand it.

A word of kindly cheer spoken before his comrades to a boy struggling against bad habits often does much good, just as the private talks in the chamber or the long walks I occasionally take with boys help them to feel that the mighty power of the law is backing them in their fight. For the boy who has a "good" report, as nine out of ten of the boys have, there is real pleasure in the Saturday morning session. In case a boy shows a "poor" report, he is encouraged to do better next time, and in the event of this happening twice, he meets the judge alone in his chambers at the end of the day's work in court. At these interviews the reason for failure is sometimes discovered. It may be physical—weak eyes—or it may be he has fallen among bad comrades again. If his failure is inexcusable he may be sent to the detention school, where he is "kept in" for several days. Here he is put at his studies, just as at the grammar school, except that he is not allowed to go out and play. No boy is told that he is bad. He is encouraged to be hopeful of himself. He is led to understand that what he did was wrong, and the consequences of it must hurt him more than anybody else.

The essential features of a good juvenile court system cannot be described in a paragraph. Indeed, they cannot be laid down definitely at all, since in some places a juvenile court can properly have fuller jurisdiction than in others. Certainly a good juvenile court system does not necessarily require a special court or a special judge. In the juvenile court system of Denver, however, there are some essential features. Certain laws are required concerning delinquent and dependent children and their treatment. A

compulsory education law, a child labor law, an act to hold parents and others responsible for the moral lapses of children, and another making fathers legally responsible for the physical maintenance of the children, and various statutes providing for the punishment of cruelty to children. It means also co-operation between schools and the court, whereby these laws for the protection of the children of the state are enforced in one court, having complete jurisdiction to deal with every phase of the situation before the judge, who is assisted by efficient officers paid a salary to keep the laws from becoming a dead letter. This active enforcement, together with the administrative work of the court with the boys and girls and their co-operation in the work, comprises the Juvenile Court of Colorado, probably the most complete in the world.

No juvenile court system can be complete until it is supported by a compulsory school law, a child labor law, an adult delinquent law, and a detention school in place of the jail. These will probably come only by degrees, but until they have been secured the fight is not wholly won.

#### The Soul of a Good Law.

I do not in the least want to minimize the value of good laws governing juveniles, but I do wish to emphasize the necessity of earnest personal work on the part of those having charge of the enforcement of juvenile court laws. After all, the administrative work is of infinitely more importance than the statutes. The best juvenile laws in the world without competent, sympathetic and energetic people to administer them would not be a success, tho even at worst they would be better than the old system. Excepting the addition of three paid probation officers and the establishment of a detention school in place of a jail, the new laws regarding juveniles have not changed the administrative work of our court so far as the children are concerned. The acts under which we operate date back as far as an industrial school law of 1882, and include various acts up to 1899, when a statute was passed concerning "juvenile

disorderly persons." In 1903, one new feature was included in the law, the making of adults responsible for the delinquency of children. Colorado is the only state in the Union where this can be done, and its effect is extremely salutary. Scores of parents have been brot up and coerced into a sense of responsibility for their children.

Recently a father had neglected his boy and allowed him to go into a saloon without forbidding it. Here the boy's keen eyes saw drinking, gambling and other vicious things. The father was sentenced to thirty days in the county jail for contributing to the delinquency of his boy. From Saturday night until Monday morning he was confined, the rest of the sentence being remitted on condition that the boy be kept out of the saloon, stay at home at night, and go regularly to Sunday school. There was no more trouble with that boy. This illustration is merely one of many.

The court does not entertain for a moment the idea that a child is a criminal because it has violated law. Nor does it consider punishment the important thing. Given a case where the child can not be corrected at home, it may be necessary for his own and the public good to send him to the detention home or to an industrial school. But this does not at all imply that the system has failed. A change of environment or the chance to learn a trade may be the needed factor in the boy's proper development. I have often had boys ask me to commit them to the industrial school in order that they might be taught some useful trade, and in one case I knew a lad to violate a petty law in order to be sent up for this purpose.

My relations with children sent to Golden have invariably been most friendly. Very often I visit the school and talk to the boys. I may add that I have received scores of letters, some of them from probationers and others from former members of the industrial school, telling me how the boys are getting along after they are out in the world taking care of themselves.

Let me interject right here on behalf



of the boys in whom I have been interested, and others similarly placed, an earnest plea for greater opportunities of learning useful trades. Under our school system trades are taught only in reform schools. Here only is it recognized as the best system to fit boys to meet the industrial activities of life. A boy must commit a crime in order to gain the opportunity to learn a trade. Idleness breeds crime, but boys are often idle because our system of public education never fitted them for useful, joyful, practical work rather than because of any inherent unwillingness to work. It may be the school system and not the boy that fails. Ninety per cent of our boys are forced to go to work without even a high school education. This sudden transition from school to work takes thousands to the messenger service and the street, because they have never been taught to do anything well. There is plenty of work for the skilled hand, but the boy lacks the equipment to be obtained from a proper training. It is the duty of the school to supply the child with a chance to become a worker with his hands. Get his hands and you have his head and heart

I believe in public schools and know that they are entitled to great credit, but I know too, that we are on the eve of a great awakening in educational matters. The reduction of crime and its prevention are dependent more on the school than the court.

To me the juvenile court work is the most important given the court to do. The future of the state depends upon its children. Every case involving a boy or girl is more important than one involving dollars and cents, no matter how large the amount may be. To properly rear and handle children will do more than anything else to reduce both civil and criminal proceedings in court.

We must acknowledge that the waywardness of children cannot be overcome by force. To overcome evil with good, to put love and justice at the foundation of the state's treatment of children—this is, and must be the doctrine of the Juvenile Court. The state and society have suffered in the past because they had

forgotten there is no justice without love. Unless it remembers that all men are brothers and all boys and girls are children, the commonwealth will continue to suffer for its own failure. The Juvenile Court is simply one evidence that should fill us with hope for the future, since it is a recognition on the part of the state of its obligation to the children entrusted to it.—*Leslie's Monthly Magazine*.

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#### WASTED ON GREEK.

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Not long ago the University of Cambridge sent Sir Richard Jebb, the Professor of Greek, to see Andrew Carnegie with a view to securing a large subscription for some needed extensions. The millionaire seemed favorably impressed with the idea, but suddenly asked, "Do you teach at Cambridge, Sir Richard?"

The reply was affirmative, and the visitor, in answer to another question, mentioned the comfortable sum he was paid.

"Well," quoth Mr. Carnegie, with a decided change of manner, "all I can say is that any university that can afford to waste as much money as that on Greek doesn't need any from me!"—*Christian Endeavor World*.

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#### HARD TO SUPPRESS TRUTH.

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The unbridled license of speech reacts generally and defeats its own objects in the end, on the other hand, it is impossible to suppress truth by any effort to interfere with rational liberty of speech. Wendell Phillips the famous American orator and abolitionist had an effective way of dealing with disturbances. Once when he was interrupted by an unfriendly audience, he stooped down and began to talk in a low voice to the men at the reporters' table. Some of the auditors, becoming curious, called "Louder!" Whereupon Phillips straightened himself up and exclaimed:

"Go right on, gentlemen, with your noise. Thru these pencils," pointing to the reporters, "I speak to 40 millions of people." And history has shown that the cause he advocated triumphed.

## BOY INVENTORS.

It is not generally known that many of the greatest inventors began their work when mere boys in their early teens. Marconi, the famous inventor of wireless telegraphy, was but fourteen when he set up his first crude apparatus, in which tin biscuit boxes held important places. At sixteen Samuel Compton began work on the spinning jenny, which he perfected before he was nineteen. Eli Whitney conceived the idea for the cotton gin when he was only thirteen. Sir John Brown was a lad of sixteen when he invented in his mind the conical spring buffer for railway trucks, an invention which made him immensely rich in later years.

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 VEGETABLE TRAVELERS.

Prof. W. Whitman Bailey, LL.D.

Many are the ways in which plants travel over the earth. As aeronauts they have solved the problem which is still perplexing us. There is many a Santos-Dumont among them. To show their superiority in resource they have worked out the puzzle in most diverse ways. It would seem as if even now they were still experimenting. The thistle wafts its fruits abroad by a parachute of hairs. The dandelion and salsify, in addition, mount these hairs on a long, attenuated beak.

The milkweed opens its chamois-lined pod and shows us many seeds, like Blue Beard's wives, tied by the hair. As these dry they separate from their fastenings and imbrication. Hitherto they have overlapped like the scales of a fish. Now, each thin flat seed, of a rich brown color, with its silky coma, floats off into the air. The willow-herb or "fire-weed," acts in much the same manner.

The observer is surprised when he first discovers that in many cases the balloon is empty. The passenger has taken but a short voyage and then dismissed the airy chariot. The object aimed at appears to be, not necessarily far distribution of the seed, but a carrying of it outside the direct home surroundings—a pretty good lesson for parents. "Let us," says the

plant, "give our youngsters a fair chance in a new field. If they have the stuff in them they will abandon our dogma and prejudices."

But, as we have hinted, the balloon is not the only way in which plants travel by air. It is no unusual thing to find a fruit or seed fitted with wings—like Icarus of old. Anyone will at once recall such cases; the pretty fairy oar-blade of the ash; the narrowly elliptical scale of the ailanthus, often brilliantly painted; the round, notched, silver penny of elm and hop-tree (*Ptelea trifoliata*); the clock keys of maple and box-elder (*Negundo Aceroides*), and the fluked propeller of linden. The latter is the perpetual delight of plant lovers, as it whirls in spiral gyrations thru the air. Here is a propeller motion far antecedent to the screw steamer.

Sometimes these wings serve two purposes; first for aerial navigation; secondly as a sail to propel the voyager if he takes to the water. Our own air-ships have adopted the suggestion. To assist his buoyancy in such situation, a real life-preserver of cork is in some cases placed around his middle. Witness the seeds of dock and many fruits of the parsley family.

This naturally leads us to consider the canoe travelers, such as the fruits of many sedges, in their bladder-like sacs, and ordinary berries of many kinds. Beal has shown how many seeds, like those of water plantain or of various berries, will sink when divested of their fleshy covering. Let this dry, as in the rose-hip, and it will serve as a raft or float. Not a few pods, like those of locust with us, or the *Entado scandens* of the tropics, exhibit bulkheads and water-tight compartments. If the plant ship meet with a catastrophe by stream or sea, one or more compartments may remain water-tight; one passenger at least may escape to found a colony.

In opening cranberries everybody has wondered at the large air spaces, four in number. The purchaser thinks perhaps here is a case of fraud; he should have it filled with edible pulp. The plant is like other folks, looking out for num-



ber one. The air spaces aid materially in floatng the berry.

Many plants are tramps by nature; even those of noble origin will steal a ride when opportunity offers. For this purpose they will carry a diversity of hooks, grapnels, and the like. Think how many of these there are—the hooked burs of dock, the two-toothed achene of beggar's ticks, the prickly pods of enchanter's nightshade and galium, the adhesive nullets of hound's tongue, the cockle-bur, bur-grass, and the plaguey joints of tick-trefoil. The last are pieces of a pod, which breaks up and leaves the segments adhering to one's clothes.

Sometimes taking a flight with some bird, even maybe on the mud of its feet; sometimes a slower journey attached to the fleece of animals; they may again strike boldly and travel by rail. It is indeed not impossible for them to intrude without pass or ticket into Wagner or Pullman cars, and make man himself an agent in their distribution.—*Education*.

In America the woman governs the man absolutely. In a certain sense the last man that came to America was Christopher Columbus.—Dr. Emil Reich.

Scarcely need the child know that he has a soul; it is ours to take care that, when at length he finds it, it shall be a noble and august discovery.—Jas. Martineau.

The absolute justice of the system of things is as clear to me as any scientific fact. The gravitation of sin to sorrow is as certain as that of earth to the sun.—T. H. Huxley.

A taste for poetry is not given to everybody, but anybody who does not enjoy poetry, who is not refreshed, exhilarated, stirred by it, leads but a mutilated existence.—John Morley.

In the home only is there true happiness. It is there a man's best ideas get their birth and grow. The tender care of a good wife is the finest thing in the world.—Russell Sage.

## RAILWAY BUILDING.

The present year will witness a large addition to the railway mileage of the country. According to the *Railway Age* there is under contract or in process of construction for 1906 a total of 13,000 miles of railroads. It is significant that 8,900 miles, or nearly 70 per cent of this aggregate, are credited to the West. The southwestern and Pacific states are running neck and neck in the way of pushing out new lines. The northwest is to be the scene of great activity in railroad building during the entire year.

## SHOULD LIVE TO 140?

Human beings ought to live five or six times longer than it takes them to attain the full adult state, just as some animals do, their lives thus extending from 120 to 140 years. Dr. Lasalle has been drawing the attention of the Paris Academy of Medicine to this theory of the famous Flourens. Life, Flourens argued, was abnormally abridged by the racking conditions of labor generally, from overpopulation, and artificial contrivances for the benefit of some caste or class.

The rich injure themselves by over-indulgence, while the poor and ignorant don't know how to get the most for their money or to take care of themselves intelligently. Dr. Lasalle submitted that the philosophic spirit should be cultivated, so that people might live rationally, regardless of the question whether they were rich, or poor.

Several young women have just completed a course of instruction in economical house-keeping at the Chicago Commons and they received diplomas certifying that they were qualified to "keep house" for husbands with an income of \$10 a week. Specimens of their work were exhibited in the form of actual meals. A sample breakfast for four cost 19 cents, while a dinner represented 40 cents. Such young women are always in demand, and all the graduates are engaged to be married.

## FOR DISARMAMENT.

At the annual peace conference held at Lake Mohonk, N. Y., resolutions were adopted urging President Roosevelt to have three propositions submitted to the international peace conference to be held at The Hague next year. These were: to establish a permanent international peace tribunal, to arrange a general arbitration treaty, and to adopt a treaty providing for the gradual disarmament of all the nations taking part.

Justice Brewer of the U. S. supreme court said the United States could stop armament with absolute safety and that no other nation in the world is so well situated to do it. "If we limited our armament we could go to The Hague and say, 'We are doing it. Follow in our foot-steps,' said he.

If we can only come back to nature together every year and consider the flowers and the birds and confess our faults and our mistakes under the silent stars and hear the river murmuring in absolution, we shall die young even tho we live long. We shall have a treasure of memories which will be like the twin flower, a double blossom on a single stem and carry with us into the unseen world something which will make it worth while to be immortal.—Henry Van Dyke.

Notwithstanding the opposition of the agricultural department, the adverse report of the House committee on agriculture, and the condemnation of the agricultural press and all farmers organizations, the House has voted to continue the free-seed distribution.

According to the report of the post-office department, on May 1 there were 35,365 free rural routes in operation in the United States, serving no less than 13,474,065 farm patrons. To reach this number, mail was left at the homes of no less than 3,182,850 farmers.

There is but one real heresy: Disloyalty to truth one ought to see.—David Starr Jordan.

## NO REASON OR SWEARING.

Sometimes boys think it manly to swear because they have heard some men use profane language. General Grant, one of the bravest of men and greatest of generals, was once asked why he never swore. His reply was as follows:

"Well, when a boy I had an aversion to swearing; it seemed useless, an unnecessary habit; and besides I saw that swearing usually aroused a man's anger. I early had a desire to have complete command of myself. I noticed when a man got angry his opponent always got the better of him; on that account also I determined to refrain from swearing. Then, the swearing men of my acquaintance when a boy were not the best men I knew. I never saw any reasons for swearing; all were against it!"

Independence of soul must underlie that of nations.—*Madame De Stael*.

Recompense kindness with kindness, and injury with justice.—*Confucius*.

It doesn't do to talk too much about happiness; you scare it away.—*M. de Combelle*.

Make yourself an honest man, and then you may be sure there is one less rascal in the world.—*Carlyle*.

Inquire not of a man what God he serves, but what conduct his God inspires in him.—*Maxime Du Camp*.

The man with a grievance is surely one of the happiest of mankind. He so enjoys to grumble.—*Mrs. Edmund Gosse*

Events are judges which pass very severe sentences; the justice of history is the most costly kind of justice.—*M. Valbert*.

No matter if you are hidden in an obscure post, never content yourself with doing your second best, however unimportant the occasion.—*Gen. Phil. Sheridan*.



## PRINTING REFORM.

The house printing committee has for months been investigating the charges of extravagance in the public printing and as a result certain recommendations have been made to the house, in the way of needed reforms. Hitherto the government printing-office has kept grinding without anyone's keeping watch as to whether the work done was of any use or not. The government now has 10,000 tons of documents on hand which no one wants, and pays \$14,000 a year rent for a building to store them in; and this is only a small item in the waste. The purpose is hereafter to have the printing-office run on a more businesslike basis and to see that huge editions of useless books are not run off at the people's expense.

The good man sat in silent meditation. After a time the spirit moved him and he began to speak.

"What," he queried, "shall I give up during Lent?"

"Well," rejoined his wife, "you might give up \$25 for my new Easter head-gear."

And the good man proceeded to meditate in silence some more.—*Chicago News*

People forgive much to illusions that console them, while they are very impatient with realities that do not.—*G. M. Valtour.*

The man never lived—red, white or any other color—who did not learn a more valuable lesson from one hard blow than from 20 warnings.—*Indian Commissioner Leupp.*

I begged to escape from suffering; I prayed God to save my soul from sin. Today I stand aghast at the thing I should have been, had my prayer been heard.—*Muriel Strode.*

Do not believe that all greatness and heroism are in the past. Learn to discover princes, prophets, heroes and saints among the people about you. Be assured they are there.—*John Davidson.*

## WORTH STRUGGLING FOR.

Men strive for many things in this world—wealth, fame, power, position, and influence; but after all, the one thing worth struggling for, is a home.

This should be the first object in life of every young man when he starts out to make his own way in the world. This "home idea" should be more generally instilled into the minds of children, and every boy should be taught that his first aim in life should be to own a home of his own, and every girl should be taught how to make a home what it should be in every sense of the word. So far as earthly possessions are concerned, a real home, with its comforts and joys, is the best thing that man can acquire.—*Maxwell's Homemaker.*

Grammercy—Why not take out of Bridget's wages enough to pay for the things she breaks?

Ms. Grammercy—But, my dear, how could we get her to pay us the balance each month?—*Harper's Bazar.*

His wife—John, dear, the doctor says I need a change of climate.

Her husband—All right. The weather man says it will be colder tomorrow.—*Chicago News.*

A well-known judge fell down a flight of stairs, recording his passage by a bump on every stair until he reached the bottom. A servant ran to his assistance and, raising him up, said: "I hope your honor is not hurt?"

"No," said the judge sternly, "my honor is not hurt, but my head is."

She—And are you really descended from one of the old English kings?

He—Yes, but don't mind that. I've worked myself up again.—*Philadelphia Record.*

A tutor who tooted the flute  
Tried to teach two young tooters to toot,  
Said the two to the tutor,  
"Is it hard to toot, or  
To tutor two tooters to toot?"

## POSTAL NOTES.

There is a bill before Congress which provides for the issuance of postal notes to be used in sending small sums by mail. The notes would be of denominations not over \$2.50, payable at money-order post-offices and others to be designated.

They would not be negotiable and would be good three months. Notes of denominations up to ten cents would be issued without fee; from ten cents to fifty cents the fee would be one cent, and notes from fifty cents to \$2.50 would cost two cents. The bill appropriates \$1,500,000 to carry into effect during the year ending June 30, 1907. The Postmaster General drafted the bill and urges its early enactment.

The law of the universe is that the potentialities of living things shall not be fully unfolded, but everything having reached a certain stage of development shall deteriorate and die.—*Rev. B. F. Schubert.*

One of the most-needed reforms in our spelling is to spell it "Wensday." Old Wodan, whom the day was named after, could not reasonably object to having the word modernized in this way. He cuts no ice these days anyway. Spell it "Wensday." Other papers please copy.—*Pathfinder.*

We must not forget that if earthly love has in the vulgar mind been degraded into mere animal passion, it still remains in its purest sense the highest mystery of our existence, the most perfect blessing and delight on earth, and at the same time the truest pledge of our more than human nature.—*Max Mueller.*

"Doctor, I want to thank you for your splendid medicine."

"It helped you, did it?" asked the doctor, very much pleased.

"It helped me wonderfully."

"How many bottles did you find it necessary to take?"

"Oh, I didn't take any of it. My uncle took one bottle, and I'm his sole heir."

## HABITS.

Boys, remember that many habits which will cling to you thru life are formed in early boyhood. Honesty, industry and obedience—acquire these in your school days, and when you have reached manhood, no matter what may be your chosen occupation, you will find yourself respected and honored. As for bad habits, like those of tobacco and drink, it is much easier never to begin than to quit after you have once acquired them. Tobacco and drink frequently fasten their jaws upon men with such relentless grasp that they are not able to shake them off—all because these habits were formed in boyhood or early manhood.

A little East London boy was having his first country outing. It was the occasion of his Sunday-school treat. He lay on the grass in an apple orchard, making a chain of daisies and buttercups. Across the blue sky a line of swallows dipped.

"Look up, look up, Jimmy! See the pretty birds flying thru the air," said his teacher. Jimmy looked up quickly.

"Poor little fellers!" he exclaimed pityingly. "They hain't got no cages, have they?"

The hard experiences, the severe trials we meet with, are the refining processes of life. The more you polish wood, the more you reveal its grain.

No trouble nor sorrow can come thru right. It is because we are out of harmony somewhere with right, that we suffer.

Most of the trouble with having money is that you haven't any more.—*New York Press.*

Keep within the proprieties and you must stand on your merits. But if you want a short cut to fame, there's an easy way if you're unscrupulous enough to take it. That way is to shock.—*Dr. Felix Adler.*



## EXTRAVAGANCE REBUKED.

In the house Mr. Longworth urged an appropriation of \$1,000,000 for sites and buildings for the embassies of the United States in foreign capitals. He pointed out that at present no man can suitably represent this country in any of the leading countries without being wealthy, as he must be prepared to spend much more than his salary. Ambassador Reid in London for instance pays \$40,000 a year rent for his residence alone, while his salary is only \$17,500.

Several Democratic members made a severe onslaught on the proposition. Mr. Shirley of Ky. declared that it was undemocratic and un-American for our representatives abroad to "vulgarly and snobbishly flaunt their money," and that such men misrepresented instead of representing the nation. The amendment was not accepted.

Two little fellows of 7 and 8 years heard older people speaking of skeletons. The 7-year-old boy listened intently to the conversation when the older boy with an air of superior knowledge, said abruptly:

"You don't know what a skeleton is, and I do."

"So do I," replied the younger. "I do know."

"Well, what is it?"

"It's bones with the people off."

"I believe in a spade and an acre of good ground. Whoso cuts a straight path to his own living by the help of God, in the sun and rain and sprouting grain, seems to me a universal working man. He solves the problem of life, not for one but for all men of sound body."—*Emerson.*

It was nine miles from anywhere, and the motor had broken down.

"Do you know anything about automobiles?" asked the owner, speaking to a man in a buggy who was driving along.

"Yes, sir," said the man, "I do; I've been run over by four of 'em. Good morning."

## THE YELLOW JOURNAL EVIL.

It would be well if the great Sunday papers in the United States would, in their supplements, try to cultivate the artistic taste of the young instead of serving up colored horrors and sketches of impossibly brutal men and youths. In their great art supplements, the Buenos Ayres papers are true educators of the masses. If Italy still remains a country where the common people love art and have the artistic faculty, it is because the youth of the land are familiar from childhood with beautiful objects. The brutality of the colored supplements is evident. Children whose sole notions of art are derived from the adventures of Happy Hooligan and Bad Boys will surely grow up lacking in fine feeling and good manners.—*Mexican Herald.*

"I dreamed a beautiful dream in my youth, and I awoke and found it true. My 'silver bride' they call her just now. The frost is upon my head, indeed; hers the winter has not touched with its softest breath. Her footfall is the lightest, her laugh the merriest in the house. The boys are all in love with their mother, the girls tyrannize and worship her together. Sometimes when she sings with the children I sit and listen, and with her voice there comes to me, as an echo of the long past, the words in her letter,—that blessed letter in which she wrote the text of all my after life: 'we will strive together for all that is noble and good.' So she saw her duty as a true American, and aye! she has kept the pledge—Jacob A. Riis.

And you say the senators are all rogues?" "Most of them, yes," answered the magazine expert on morals. "Prove it." "I don't have to prove it, I get space rates for just saying it."—*Philadelphia Ledger.*

Have fun at home and social enjoyment for the boys and girls. Young people must have relaxation, and the remembrance of a happy home is a safeguard when care and sorrows come.

## Miscellaneous.

Children, do you know that flowers are among the purest and loveliest things in nature? Have you a flower garden at your home? If not, do not let another summer go by without having some flowers growing, even if your home is so situated that your "garden" will have to be confined to a large box on your back porch. While you care for them and watch their growth you will learn to appreciate the wonderful beauty, delicate perfume and attractive colors of flowers.

Tailor—The postal service is in a wretched condition.

Friend—Never noticed it.

"Well, I have. During the last month I sent out 180 statements of accounts, with requests for immediate payment, and, so far as I can learn, not more than two of my customers received their letters."

The late Paul Kruger was not an eloquent man, but he excelled in brief and pithy sayings. To a nephew who wanted an office he said: "My dear boy, you are not clever enough for a subordinate position and all the higher offices are filled."

It is said that a candidate for parliament at the recent English elections, while justifying flogging in the army, remarked, "There is no necessary disgrace in being flogged. I was once flogged myself, and it was for telling the truth, too." "It seems to have cured ye," said a voice from the back of the hall.

Uncle Sam fooled.—"James, my son, did you take that letter to the post-office and pay the postage on it?"

"Father, I seed a lot of men putting letters in a little place, and when no one was looking I slipped in yours for nothing.—*Harper's Weekly*.

If all the laws were enforced who would be left to act as jailer and lock the rest up?—*Pluck*.

Spelling reform is taking hold even in hide-bound England. Professor Skeats, Anglo-Saxon professor at Cambridge, has come out in an attack on the British custom of spelling such words as "labor," "honor," etc., with a "u" between the "o" and the "r." The Englishman, however, thinks as much of that little "u" as he does of his roast beef or Magna Charta.

A Connecticut judge has decided that "woman" is as respectful a term of address as "lady." He should have gone further and added that the indiscriminate use of the latter term has made the former more respectful.—*Springfield Republican*.

The Poet—Congratulate me, my dear; I have just sold a poem.

His Wife—Oh, I am so glad! Now I can have a new bonnet?

The Poet—I'm awfully sorry to disappoint you, but I bought a celluloid collar with the money.—*Columbus Dispatch*.

Teacher—Tommy what is the difference between a monarchy and a republic?

Tommy—In a monarchy the people obey the rulers because they love them; in a republic they obey the bosses because they can't help themselves.—*Chicago News*.

Luther Burbank, the California plant expert, has been so overrun by visitors—over 6,000 last year—that a public request has been issued asking that visits to him be discontinued.

"But since we live in an epoch of change and too, probably, of revolution, and thots which are not to be put aside are in the minds of all men capable of thot, I am obliged to affirm the one principle which can and in the end will close all epochs of revolution—that each man shall possess the ground he can use, and no more."—*Ruskin*.

Richmond Pearson Hobson appears to be drawing near the goal of his ambition. Should he succeed Alabama will replace a Bankhead with a big head.—*Boston Transcript*.



Softly—I'd have you to understand, sir, that I'm not such a fool as I look.

Sarcast—Well, then, you have much to be thankful for.

“I've half a mind to write a magazine sonnet.”

“Go ahead—that's just what it takes.”  
—*Cleveland Leader*.

Johnny—Pa, what is the law of gravitation?

Father—I don't know. I haven't got time to keep up with every silly law that the legislature passes.

“Ever worry about the servant girl problem at your house?”

“Worry right along.”

“What phase of the matter troubles you?”

“How to pay the girl.”—*Philadelphia Ledger*.

“That's arrant nonsense,” said Mr. Henpeck, “about there always being room at the top.”

“Oh,” his wife sarcastically replied, “when were you up to see?”

“Tommy,” said the young man to his prospective brother-in-law, aged five, “will you be sorry when I marry your sister?”

“Yes,” answered the little fellow; “I'll be sorry for you.”

Religion is nothing but love—perfect love toward God and toward man—without formality, without hypocrisy, without partiality; depending on no outward form to preserve its vitality or prove its existence.—*Wm. Lloyd Garrison*.

She—Mr. Flaxman is unusually stingy.

He—I should say so. Why, he wouldn't laugh at a joke unless it was at somebody else's expense.

English Tourist—I suppose there is a great deal of work attached to the presidency of this country?

American—There is when you are looking for renomination.—*Town Topics*.

Foresight is very wise, but foresorrow is very foolish, and castles are, at any rate, better than dungeons in the air.—Lord Avebury.

“What makes him so popular with everyone?”

“Oh, he knows what not to say and when not to say it.”—*Watson's Magazine*.

If a young man's attack of love is the genuine article he never thinks of postponing the wedding until he can afford to marry.—*Chicago News*.

Blox—Do you think a college education is beneficial to the average young man?

Knox—No; it makes him too smart to work and not smart enough to get along without work.—*Chicago News*.

Owing to recent investigations there is no longer much disposition to measure a man's success in life by the salary he is receiving.—*Washington Star*.

Nobody ever questioned there being a man in the honeymoon.—*New Orleans Picayune*.

He—The minister preached a scathing discourse on the extravagance of women.

She—Yes; and there his wife sat, with a \$15 hat on.

That was probably the cause of the sermon.

The value of love as a compelling force is realized, by very few people.

A Sunday school superintendent, noted for his live of punctuality, a few Sundays ago had the pleasure of making the following statement:

“My dear fellow workers and children. I am able to announce today that out of the entire school only one person is absent, little Maggie Brown. Let us hope that she is ill.”—*London Tid-Bits*.

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N. Y. SCHOFIELD, F. A. I. P. { ..... Associate Editors  
MRS. M. K. MILLER

Entered November 29th, 1902, at Salt Lake City, Utah, as second-class matter under act of Congress of March 3rd, 1879

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#### NOTICE.

Since sending in copy for the July issue of the *Character Builder* it has been decided not to publish issues during August and September. A number of educational journals suspend during two months in the summer. At this time of year people do not read as much as during the other months. The editorial work of the *Character Builder* has been done for several months in connection with lecture work and has not received the attention it deserves. The editor will continue his lecture work until September.

In October we hope to put new life into the *Character Builder* and hope to keep the improvements up each month thereafter.

We desire to keep the cooperation of the many friends who have helped to keep up this publication, and hope to get the cooperation of many more so that the magazine may become self-supporting. It has not paid its way a single month since it began but we have faith in the principles it advocates and know that the growing interest in these principles will increase the demand for such a publication.

#### CURE FOR DRUNKENNESS.

A novel method is that adopted in Norway for turning a drunkard from the error of his way. The patient is placed under lock and key, and is fed at frequent intervals on bread saturated with port wine. For the first day this is no doubt palatable fare; on the second day it begins to pall, and fails to tempt the appetite; on the third day the prisoner turns from it with obvious distaste. But he must either eat or starve; and before the eighth day sets him free he has acquired such loathing for intoxicants that he more often than not spends the rest of his days as a rabid teetotler.

At least that is what is asserted and the reader can believe as he likes about it.

#### WHAT MIGHT HAVE BEEN.

By Edgar L. Vincent.

A little over a year ago I was taken with a severe sickness that nearly cost me my life. The doctor who was called said that I had catarrh of the stomach and bowels. He gave me some drug intended to check the terrible pain which was making my life miserable. The pain began in the right side just below the short ribs and progressed until the lower bowel was involved. Hot applications were placed over the abdomen until I was almost blistered. Powerful anodynes were administered. Physic was given. In short I was treated just as are all men and women who summon to their



assistance in such cases an old style allopathic physician.

By the merest chance, and probably because I had one of the best of wives to nurse me I pulled thru, but I never fully recovered from that deplorable illness. Now, what was there back of this? I know now. after this period of suffering which may not entirely lose its power as long as I live. I had eaten freely of red and black strawberries. I had not taken any particular care of my bowels altho I knew they were not acting as freely as they should. Then I did a hard day's work at cleaning out a well, probably took a little cold, and down I went.

#### Now, What Might Have Been?

First, my bowels should have been thoroly emptied by means of a large enema. This would have removed all the irritating matter. Then, if plenty of pure water had been allowed me I have no doubt that in a short time I might have been up and around again with none of the long weeks of weakness and prostration which followed. Instead of water freely given, I had only enough to wet my tongue and that only given at rare intervals.

How slowly we learn in this world! The very men to whom we look to help us and take care of us when trouble comes seem sometimes the slowest of all to find out what is the right and common sense way of treating disease. Does it not seem as if any man with sense would know that as long as one's bowels are packed full of dead and decaying matter there can be only one result and that intense suffering? Why should stuff be put into a man when he is already suffering intensely from irritation of the lining of the intestine, to harass the delicate membrane and make the recovery more uncertain? Is it not a fact that a chain of bigotry holds men in the tightest kind of a grasp while common sense lies pleading for its very life? How much misery might be saved men if they only knew how to use the sense with which God has endowed them!—*The Liberator*

The world is given as a prize to a man in earnest.—*Robertson.*

#### THE BEST PLACE ON EARTH.

The home should be made the very best place on earth—the haven of rest for the toiling parents; the best “play house” to be found any where for the children; the most attractive “lodge” for the father; the dearest “club house” for the mother, and the most sacred sanctuary for the whole family.

The home may be made all this if every member of the family, as far as able, will do everything possible for the comfort and happiness of its inmates. It is the little things—little thots, little looks, little words and little acts—that in all make up the home life, and if they are directed along right lines everyone in the home will be happy. It ought to be as easy a matter to be always as cheerful and pleasant to those of your own family as you are when visitors call. Cultivate a kindly disposition, and let those most near and dear to you feel its magic influence. Never allow yourself to be cross, crabbed or fault-finding. Things may not always go just right; but there is a way out of every difficulty if bravely and calmly met. Sorrow may enter the home, but never is the cloud so dark but that a ray of sunshine will break thru and dispel the gloom. A great deal of patience—a virtue that ranks well with charity—is sometimes needed if the children are unruly or disobedient; but, remember that you were once a child yourself, and learn to understand child nature, and you will be able to train the children as they should go without having a large supply of rods in the house.

Let love supplant fear, and firmness take the place of passion, and Solomon's proverb may be turned to the wall. Never inflict an unnecessary wound—physical or mental—upon any member of the family. Do not let a day pass without telling, by word or deed, the love you hold for everyone in the home, and how much you appreciate the love and kindness of those about you. In short, try every day to make your home the best place on earth.—*Maxwell's Homemaker.*



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Men boast that they know every detail of their business. They point with pride to the many and varied details that are executed under their direction, and frequently express regret that seeing to the execution of these details leaves them little time for other work. They take pride in conveying the impression that every minute of their time is fully occupied.

The business man ought not to devote more time to business than his employes do. Physically and mentally he is constructed very much the same, and, sooner or later, overwork or constant mental strain will manifest itself in serious disorders. The business man who goes to work in the morning with a tired brain or diseased body cannot do as much or effective work as the one who forgets all about his work at a reasonable hour each day and refreshes his mind and body by a good night's sleep. Overwork sooner or later deprives one of the ability to do effective work.

The successful business men are those who manage men and leave the men they manage to manage the details. Of course, it is a good thing for the merchant to know details, so as to determine occasionally whether or not those under him are doing effective work, but a merchant who constantly sees to the small details of his business is wasting time that could be employed to better advantage.

It's lack of confidence in his employes that makes a business man a slave to his business, and the employe a slave to his employer. When a business man employs a manager, he should have sufficient confidence in his ability to let him conduct the business in the way he thinks it ought to be conducted.—Hardware Dealers' Magazine.

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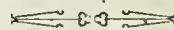
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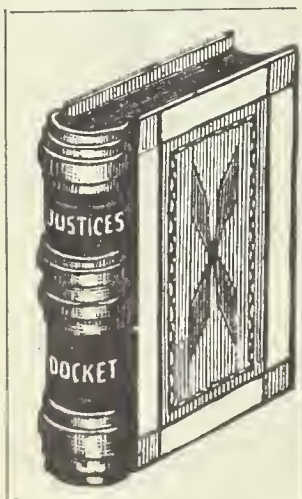
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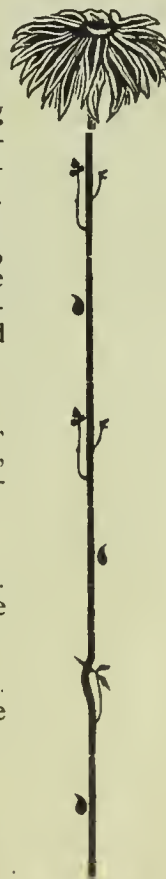
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VOLUME 24.

OCTOBER, 1911.

NUMBER 11.

## MIXT TEMPERAMENTS



By Dr. J. T. Miller, Lecturer on Eugenics  
at the Pacific College of Osteo-  
pathy, Los Angeles, Cal.

In speaking of a person as being of the motor, or cerebral or nutritive temperament it does not indicate that he has only the one temperament, but it means that the organs upon which the motor or any other temperament is based predominate over the other organs of the body. No person has the one temperament only, but in many persons one or two systems of organs predominate greatly over others and give a decided physical type.

In the picture accompanying this article the young man facing the reader is motor-mental type; the other one is mental-vital or cerebral-nutritive as the cerebellum and nutritive organs predominate in his organization. The young man facing us is more

aggressive, persistent, and determined, the other deliberate in judgment and a careful advisor.

The young man facing us has the high crown, prominent brow characteristic of the motor type, but the other organs are strong enough to give him physical and mental force. He is inclined to analyze principles for himself and when he reaches a conclusion he is quite positive in his views; he is not easily turned aside from any course upon which he has decided. He is ready to debate the question.

The young man whose profile is given at the right weighs matters very carefully before acting and feels sure that he is right before he proceeds. There is a good blending of the various intellectual powers giving him good adaptability in study or work. The nutritive organs being well developed he recuperates very quickly if for any reason

his vitality is lowered, but he is not as robust as his associate in the picture and would not stand the hard knocks of pioneer life as well. Both have executive ability but show their strongest tendencies in different directions.

There is no noticeable defect in the vitality of either of these young men; with reasonable observance of hygienic law they should be able to do more than a medium amount of work, mentally or physically, without endangering their health. The young man facing us has more aggressiveness and self-reliance than his associate but may not weigh a question so carefully before acting. Both are better adapted to business, science or other practical, active lines than for the fine arts.

As there is no opportunity to take physical measurements or to give a personal examination of these two young men the photo is the only means of securing data for the suggestions and the task is more difficult.

These young men are quite careful observers of human nature themselves and would enjoy studying character signs if they would give attention to the study.

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## SCIENCE OF LIFE AND REPRODUCTION

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Perfection of every form of life seems to be God's purpose in creation; and the law of sex the method by which it is to be attained. Sex is defined by Abbott Kinney "A differentiation in living things that, by a specialization of the reproductive function, has made improvements in life possible, that without it never would have occurred." Scientists have taken advantage of its law, and greatly improved various forms of plant and animal life. The beautiful white Shasta daisy, and the Santa Rosa rose, the Burbank potato and the pomato, the seedless and stoneless plum, and the plumcot, all of which were originated by Luther Burbank, are only a few examples of what can be accomplished by a wise and careful application of this law. Of all the creations of the "plant wizard," perhaps none is destined to be of greater commercial value to the world than the new,

thornless, edible cactus. On its family tree are a number of cacti from different localities, most prominent among them being the *Opuntia*, of our own country. After a long process of most painstaking crossing and selection, this new cactus was produced. Like all others of its genus, it is hardy and tenacious of life, capable of being grown on the arid desert, although thriving more luxuriantly on fertile soil, peculiar, however, in this respect, that it can be used as food, both for man and beast, as it is thornless and has no spicules. Tests have recently been made to ascertain its food value, and the fact has been revealed that cattle, having been fed as other cattle, and yielding thirty-eight quarts of milk daily, when fed on this cactus increased their daily supply to fifty-eight quarts.

The power of careful selection and crossing is also apparent in animal life, for we see the wildcat succeeded by our gentle, fireside-loving puss; the bovine of ancient days by the fine Holstein or Aberdeen cow; and the untamed steed roaming over the Arabian plains by the swift, trained racer or the docile family horse.

If such wonderful results can be obtained in plant and animal life, why not in the human species, where the same law of reproduction governs? Cannot man and woman, thru a wise selection of a life companion, for the purpose of establishing their homes, accomplish much toward giving to their offspring a good physical, mental, moral and spiritual inheritance? We know that "like begets like." Valentine, in his natural theology, says: "The life germ of each builds after its own kind. That of the eagle builds only an eagle. That of the robin constructs a robin." The life germs of a person are being constantly secreted. The question comes up as to what kind of germs are being built; what material is being put into them.

Darwin thought that the germ cell was composed of minute portions of each anatomical cell of the body, but nearly all modern students have discarded the theory that heredity has only a physical basis, some of them believing that the most potent factor in heredity is the psychic nature.



It is the opinion of Professor N. N. Riddell, who has made a very thoro study of reproduction, that each cell of the body has a psychic basis; that is, each cell has its own life, its own function to perform; that this cell can grow and develop; that its power to perform its peculiar function increases as it is exercised; that the psychic basis of each cell sends its representative to the germ cell; the germ cell, therefore, with its anatomical basis, consisting of representatives from all the various psychic units. If such is the case, it can readily be understood that one's desires, purposes, ambitions and efforts, affect in a very marked degree, the germ cell, or the life principle, of the individual.

It has been demonstrated in hundreds of cases that prospective parents can, by putting themselves thru a course of training, accomplish great results for their offspring. By leading the simple life, they can lay the foundation for physical health for their posterity, which is the first requisite of a good inheritance. They will abstain from narcotics and alcoholic beverages; discard tea, coffee, and stimulating foods, such as meats, pastries, pickles, preserves, rich sauces, and live, as far as possible upon cereals, fruits, nuts and vegetables, the ideal food for man. They will insure a good circulation by breathing deeply of God's pure air and exercising regularly and systematically. In order to obtain the best results, they will be happy, hopeful and cheerful always, rising above the emotions of fear, anxiety, anger and jealousy, which weaken and poison the system. They will desire mental calibre for their offspring; therefore they will strive, in every conceivable way, before conception to strengthen their own perceptive faculties and powers of memory and reasoning. If there is a special vocation which they desire that child to follow, they will put themselves in training along that line, thus fixing the bent of the child's mind. Industry, perseverance, honesty, courage, sympathy, generosity, love for their fellow men and reverence for God are traits of character which they feel that their children must possess. Therefore they think much on these qualities, and

strive earnestly to attain them, for the more intensely they think on these characteristics, the more sure they are to impress them indelibly upon the developing mind of the child.

Professor Riddell, in "Heredity and Prenatal Culture," cites the case of a man who planned to see what physical training on his part would do toward giving a good physical inheritance to his future offspring. With that end in view, he put in an hour's work daily, in a gymnasium, at the end of which time the initial of a new life took place. This child, a boy, had a remarkably strong physique, as well as a healthy mind. At the age of a few months, he suspended his weight from a bar, and performed other feats showing superior muscular power.

Professor Riddell also tells of a Baptist clergyman and his wife, who, before the inception of a new life, put themselves in mental training that their first child might be an orator, the mother continuing her training during gestation. The child is a natural orator, as desired, at the age of thirteen displaying exceptional powers.

They entered into a second course of training, that their second child might be a musician. This child, a boy, has unusual talents. At the age of five years he could play upon twenty different musical instruments, and could reproduce simple melodies after hearing them but once.

The fact that acquired characteristics can be transmitted, vests parenthood with wonderful powers and privileges and weighty responsibilities. It is a great reserve force that God has provided, upon which parents can draw when preparing to enter upon life's highest and noblest labor, that of creating life.

There is another great reserve force in parenthood, and that is the power of prenatal culture and impressions on the part of the mother during gestation. It has been demonstrated by Prof. Elmer Gates, a renowned scientist of Chevy Chase, Maryland, that depressing and evil emotions, such as anxiety, fear, anger and revenge, produce in the body secretions that poison the blood and retard cell growth, sometimes even producing abnormalities; but that uplifting emotions, such as trust,

hope, love and sympathy, produce secretions that are nutritive. If, during the period of gestation, when the different organs of the child are forming the mother, thru cherishing some depressing or evil emotion, throws into her blood a poison, she will feed the child with it, and thus retard the growth of the organs which are beginning to develop. But if, on the contrary, she harbors emotions of a high order, she throws into her blood a nutritive product which tends to produce complete growth of all the organs of the child.

The influence of the mother's emotions reaches back to a period previous to gestation, when the egg cell is forming and developing in her body; and the father's thots and emotions exert a potent effect on the child life during the time that the sperm cell is forming and developing within his body. Professor Gates says: "Hence the parents should, for at least six months or a year before creating a child, avoid all evil emotions and dirigate all good emotions, so that the egg and germ may carry to the conceptive process normal structural and chemical growth."

During the period of gestation the father also exerts an influence on the unborn child; for, by his attitude toward the mother, he can make her life one of happiness and sunshine, co-operating with her to perfect the character of the little one so soon to come into their home; or he can fill her life with discord and inharmony, retarding and even making abnormal its growth and development.

That the thots, emotions, purposes and ideals of the mother during the time that she is carrying the child beneath her heart, have a markt effect upon its physical, mental and moral calibre, can no longer be doubted, for it has been demonstrated in thousands of instances. There has lately come to the attention of the public the record of a man, who, forty years ago, was incarcerated in a Massachusetts prison. At that time he was only fourteen years of age, but he had deliberately and maliciously killed two children. The name of this individual is Jesse Pomeroy. His history is familiar to students of heredity and

criminologists. His father was a butcher, and the mother was accustomed to take her sewing and knitting to spend the afternoons with him, watching him as he butchered the animals for market. This she did during the prenatal life of her son, thus fixing the bent of his mind, which showed itself in the awful deeds which he committed.

This law of maternal impressions, which can manifest itself in so markt a manner for evil, can, on the other hand, manifest itself in as markt a manner for good; for it can be applied to endow offspring with superior mental and moral gifts. Professor Riddell cites the case of a woman whose husband was in the employ of Thomas Edison. She was very much interested in electricity, and during the last three months of gestation, tried to perfect a patent. Her boy, whose brain was forming and developing at this time, was a clever electrician. He began to construct as soon as he could sit alone, and at fourteen years of age had completed a number of inventions.

In just what way this influence of maternal impressions is brought about, we do not know. Dr. John F. Cowan, author of "The Science of a New Life," thinks it is thru the blood; that a mother impresses her qualities of mind and heart on every drop of blood that passes thru her system; and this blood imparting its vitality to the growth and development of the child, affects the character of the new life. Professor Riddell maintains that the psychological powers of the mother may alone account for maternal impressions; that is, one adult life may affect another, because of the influence of one mind upon another, so may the mother affect the child; and that, as the mind and character of the child are in a formative state, these impressions will become a part of that mind and soul structure.

There are some phenomena in nature that scientists cannot explain. Who knows how the food, taken into the system, becomes converted into blood; or how that blood nourishes the body? Who can tell how the mind carries on its processes of



thinking and reasoning? No one. Yet we do not doubt that the blood nourishes the body, or that the mind has its thinking and reasoning powers. Neither can we doubt these two facts of heredity, namely: That acquired characteristics can be transmitted; and that maternal impressions and culture during gestation affect the character of the child.

As we "think God's thots after Him" in the study of the reproduction of life," we are led to exclaim with the poet Bryant:

"My heart is awed within me  
When I think of the great miracle  
That still goes on in silence round me;  
The perpetual work of thy creation;  
Finisht—yet renewed forever."

But, while life is a miracle which we cannot understand, we recognize in the Creator of that life our wise and kind Father, who protects and safeguards, in every way, even the lowliest of His creatures. It is His plan that none of them should become extinct; and, in providing for the perpetuation of their kind, He has rendered possible, thru the law of sex, variation in offspring and a tendency to progress. This law, with some very few exceptions, obtains thruout the plant and animal world, extending to the human race. And, since God has a higher and loftier purpose for mankind than for the lower creatures, He has provided, in many and more wonderous ways, for his development and perfection. He has given him an ambition and a capacity to educate and improve himself, and to obtain favorable environments for himself and family; intelligence and reason, whereby he can learn what God's laws are concerning life and procreation; and a will, by which he is enabled to obey these laws. He has given him the privilege and power of cultivating the good and eradicating the evil in his nature, thereby giving to his posterity a superior inheritance. And, as if that were not enough, He has given to the mother, during the periods of gestation and lactation, the special power of affecting the child's character; in some cases, determining, to a large degree, its future destiny.

It is evident that the philosopher,

Fiske, speaks truly when he says: "The creation and perfecting of man is the goal toward which nature's work has been all the while tending. \* \* \* Not the production of any higher creature, but the perfecting of humanity, is to be the glorious consummation of nature's long and tedious work."

Can any duty be more solemn, or privilege more glorious, than to work with God to accomplish His purpose, the perfecting of humanity?—Health Culture.

### PUBLIC EDUCATION IN A DEMOCRACY

By George Drayton Strayer

What is its worth? What is its scope? Can we afford it? Everybody who believes in democracy is by virtue of that belief committed to the cause of public education. Nowadays we seldom meet the non-believer. Whenever the question of the value or significance of education in a democracy is raised, I am reminded of Booker T. Washington's story of his own boyhood experiences. He says that as a boy he was a great fighter, and that he usually came out on top. As he grew older, however, he quit fighting because he learned that when he had the other boy down in the gutter he had also to be there with him. The story typifies the situation in a democracy. Those who are in positions of authority may, for a time at least, deny opportunity to those who are less fortunate; but the result is inevitable. Those who are held down are closer to us in the control of our democracy than was the boy in the gutter to the bigger boy who was holding him there. All the dirt of the gutter, in the shape of ignorance and vice, in physical and moral degeneracy, is present with us and determines the kind of society in which each one of us must live. In education we rest our hope to raise the level of the social whole. Who then can ask, what is education worth?

But we may inquire what kind of education will have the power to uplift and regenerate us as people? Or, What should be the scope of public education in a de-

mocracy? The only education which can ever be considered satisfactory for our society is that education which provides for the development of men and women who are physically sound, intellectually keen, morally clean, vocationally efficient, and wise in their choice of those pleasures which are to occupy their leisure time. Let us examine each phase of this program.

Public education should provide for the development of men and women who are physically sound. We have come to realize, especially in our cities, that the school may not neglect the physical welfare of children. The demand that schools be properly lighted, heated, and ventilated has been met in some measure. Now few cities, on the other hand, make any proper provision for playgrounds! Most of us will admit the justice of the charge implied in the phrase used by the National Playground Association, "More playgrounds and fewer arrests." Medical inspection has made us acquainted with the necessity for more careful supervision of the child's health even tho it has not yet accomplished all that we had hoped in the way of alleviating the conditions discovered. A society which maintains a system of schools in one of our large cities has established compulsory dental clinics. We may well inquire whether we may claim to have done our duty until we see to it that each child is in such physical condition as to make possible the maximum of attainment in school work. Baths, school nurses, compulsory inspection and treatment of physical defects, all seem to be justified by our claim that children should have equal opportunity. Country schools for city children, open air schools for children in the incipient stages of tuberculosis, special provision for cripples, for the blind, for the deaf and dumb must be included in our program of physical welfare.

Public education should provide for the education of men and women who are intellectually keen. There can be nothing more important in a democracy than that children learn to think straight. The desire to know the truth, and some acquaintance with the methods whereby truth is ascertained are found in a society whose

welfare is dependent upon the wisdom of each individual composing it. It may be asked whether any such development is possible for all children. The answer is not in the same degree for each child, but to a much greater degree for all children than we have yet realized. We may not feel satisfied with the education which we are giving along the line commonly termed intellectual until we are willing to pay for the best teachers, for the most adequate equipment, and for the most careful organization of school work that can be had. In a democracy it is essential that the teachers be open-minded, scholarly, morally superior, if children are to have adequate instruction or significant example. Until we are willing to pay for the very highest type of man or woman and until we are willing to support that man or woman in such a way that his growth is assured, and until we invite and encourage his participation in the social life of the community we cannot claim to have made proper provision for the intellectual development of our children.

In the organization of our work every one realizes that we have too many children per teacher. We make too little distinction between different groups of children. The slow are discouraged because they cannot keep up with the brighter children. Those of unusual ability become drones because our organization does not stimulate them sufficiently. We need special classes for bright children in our school to-day just as much as we need special classes for defectives. If the accusation that democracy tends to mediocrity is at all true, it is because we have had a tendency to neglect children of superior ability in our scheme of education.

Public education should provide for the development of men and women who are morally clean. It is impossible to separate the moral life of the children from the other phases of his activity. The kind of teacher he has, the physical surroundings in which he finds himself, his intellectual activity, all are significant for his moral welfare. It is true that under proper school conditions more opportunity is provided for exercising one's judgment in moral



matters. The children who are taught by a great teacher, with proper provision for normal childish activity in play and in occupation, are the children who will develop greatest moral strength.

Public education should provide for the development of men and women who are vocationally efficient. We have heard much recently of vocational education. We are beginning to realize in this country that in order to compete with the other countries of the world, we must give attention to that type of education which will provide efficient workers in our industries. Some acquaintance with the industrial arts is fundamental for all children. It seems rational to expect that children beyond twelve years of age, that is beyond the sixth grade of our elementary school, should demand some work which will prepare them directly for their later life work, if they are to remain in the school. The course of study must be differentiated so as to take account of those who are going into the industries, as well as those who are to work in the professions. If the blind, the crippled, and the mentally defective are to be self-supporting, special provision must be made for their training. The great difficulty in this field, as well as in others that have already been mentioned, is the lack of money wherewith to carry out the program upon which all are now agreed.

In other words, to equip properly those who are to be prepared for efficient service in our democratic society, our schools must offer equal opportunity to all. Too often in the past this has been interpreted to mean the same opportunity for all children. Now, the same opportunity can never mean equality of opportunity. Children are unequal by nature. They differ in ability; in capacity, in temperament, and in special aptitudes or bents. That education which takes account of these differences among individuals, and which makes proper provision for each individual child to work up to its fullest capacity, and that only, is truly democratic. It is only when our education concerns itself with children who are to become workers in the mills, in the shops

and in the various skilled trades, as well as in the professions, that we can claim to have given equal opportunity to all. There is that education which should be common to all, because all share a common responsibility in our society. On the other hand, the ability of each individual to take his proper place in our democracy will depend both upon this fundamental education which is common to all and upon that special training which will enable him to do some special kind of work.

Public education must provide for the development of men and women who are wise in the choice of those pleasures which are to occupy their leisure time. Not less important than those phases of education already mentioned is that part of our work which deals with avocation. The use of leisure time is significant not only for the individual concerned but for the whole community. Our schools must do more to give children an abiding interest in the nobler pleasures of life. In order to do this type of work, superior teachers and more equipment are necessary. Let us hope that the time will come when a piano will be thot as essential as the dictionary; when good pictures will be valued as highly as good text-books; when concerts, excursions to art galleries and museums and to the country may be thot of as equal in importance with drill on the multiplication table or lessons in reading.

We are all willing to subscribe to the program which has been sketched above so long as we are not expected to contribute money in its support. The thing which we need to realize more fully than we ever have as yet, is the fact that this matter of education is not a matter of philanthropy. It is, as a matter of fact, the only way to provide for an enduring and a developing democracy. We are willing to devote money for material betterment, and we are right in doing this. But the security of our investment in parks and buildings, in streets and sewers, in libraries and museums, or in any other public improvement is dependent upon the intelligence, the integrity and the prosperity of the great mass of boys and girls whom we are today educating.—*Pennsylvania School Journal*

## SERVICE: A PRACTICAL IDEAL

Address by John Dovingdon as Class  
Valedictorian of the Queen Anne  
High School of Seattle, for  
the Year 1911.

The ultimate aim of knowledge is action. The direction of that action is determined largely by our principles of life. As there are two channels separating human action, the one bearing effort for ourselves, the other, effort for our fellows, so is there a clear line of distinction between the motive principles—the one purpose being the gratification of self at the expense of others, the other, the good of others by means of our own service. In essence, one is egoism, the other altruism.

To us, this occasion is the 'parting of the ways,' a time indeed proper to 'take our latitude' and consider why we go forth—with what impelling moral motive force, what ideal of life to pursue and cherish.

Our minds are held under the spell of two influences—memory and hope. Memory recalls mistakes, success, impressions from the world as it is. It pictures the prevalent business ideal, one of cut-throat competition, service only for ourselves. And in that picture we can see the hopeless majority with their outstretched arms toward the dollar mark—only a few eyes raised to a light that shines in the distance—the light that few see, and fewer have sufficient strength to pursue. That star is the beacon-light to the life of service.

Hope points to an ideal, in the consummation of which, we each have a part: a picture again but a far different one. The dollar sign has faded to the distance. But look! That star now is a beautiful angel with face that bespeaks nobility of character, a presence that bespeaks nobility of soul—the Angel of Service to the Common Good. Humanity kneels to serve her. Man's Brotherhood has come and in that vision of hope, a new land appears—Christ's Ideal Commonwealth—the Kingdom of Man—the Kingdom of Heaven on earth.

Why should we dedicate ourselves to service? Because we owe it to society.

Our parents gleaned their characters largely from environment or society. Through them we inherit her influence. And building on those inherited characters, by her influence since childhood, society has made us what we are. So, our personalities are Trusts from mankind to be developed and enlarged according to our ability, and returned. And unless we do return that Trust in Service to our fellows—unless we do give of ourselves the very best, we leave this world its debtor, which means that the world has not received our contribution and is not better for our having lived.

Think of the men in the past whose lives have made the world better! Our fathers stood with Cromwell to deliver us from the divine right of kings; with Washington, from the divine right of Britain; and with the martyred Lincoln, to lift the curse of "involuntary servitude." Not the leaders alone but the common Soldiers gave their lives a service to their country. But who reaps the harvest of their sacrifice? Look to the institutions under which we live, and answer—Representative government a progressing experiment, the "Composite Citizen" the only possessor of divine rights, and our land a haven of increasing opportunity for all men.

We then are privileged to be the beneficiaries of this splendid trust. But every privilege has its complementary duty. Our duty is to do for our kind what they did for their kind. As we were born into better conditions economically and morally, than they, so we must see to it that our children find a more generous business ideal; will need to spend less time satisfying the physical wants, leaving more for those higher cravings peculiar to man's soul. May they find public service a public honor, as in early Rome, cherished and sacredly kept.

Our duty is plain. This debt cannot be paid in money. Giving men gold, the result of our service to ourselves, makes men weaklings, dependent, ignoble. It teaches them that the law of compensation does not operate unfailingly. It teaches them that they can get something for nothing. In fact, philanthropy recognizes this truth in its changed attitude toward charity.



Very seldom do we give money to unfortunates. The new watch-word is "Give them opportunity." Independence scorns material gifts: it demands the opportunity to procure them by honest effort. This country is demanding thru the Progressive Move, that financial magnates cease to take what by right belongs to the people. By what moral law should churches, colleges and libraries be individual gifts, when built with the people's money?

Passersby dropt coins into the box of a beggar who lay on the streets of St. Petersburg one cold day. He was worn and weak and threadbare. Count Tolstoy was passing and the beggar askt for an alms. The great heart turned, and with one hand claspt in his, the other resting on the stoopt shoulder, his eyes shining warmly into the beggar's heart, he said, "My brother, I have only my blessing to give thee," and past on. The decrepit, wasted body sank lower and lower whispering, "He called me brother, he called me brother!" And that night, after God's angel had come, they found him with eyes lifted toward heaven—a smile on his face, the parted lips breathing, "brother."

The great Russian's influence on the beggar is as our influence upon those to whom we give our Service. It makes men encouraged, generous, grand. Treat men nobly and they will prove themselves noble. We reap as we sow. For material gifts we receive material return. For the gift of service we receive service; we receive power, we receive real life.

The men whom we remember in the past are those who gave their lives in service to the Common Good. Some worked in the industrial world, others in the political. Gutenberg gave the printing press, Watts the steam engine, Fulton the steamboat, Whitney the cotton gin, and Edison practical electricity. As these men have devised ways for improving conditions in society, they have done a service. In political service, England had her Burke, her Chatham, her Gladstone. We have had Washington, Jefferson, Webster, Lincoln and many of lesser brilliance who have thrown their minds and hearts into the cause of justice.

And as there was then a great work waiting for leaders and servants, so now do we need men in the fields of endeavor who will be strong, who will not lie, who will work for the common good, realizing that only with that can come their highest good.

Men are needed in engineering, in the industries, in commerce, in law, in journalism, in politics.

The sun draws moisture from the sea to the mountain tops. When this moisture loosens itself and rushes to the valleys below, it gives off power. If that power is allowed to waste itself upon the banks of the stream, there is a large social waste. The man who invents the means of harnessing that power and converting it into an economic product increases the social income and is, therefore, of service to the nation. For it is a fact that the larger the income of a people compared with the cost of living, just so much higher will be their standard of life.

We need men who will contribute such engineering ability to the nation without demanding exorbitant rates for the power which that water furnishes—the privilege of taxing the people in perpetuity.

We need men in the industrial world who will not treat their men like machines to run at full capacity until disablement or an early death. In the past money has been of more moment than lives. Men's lives and souls have been considered and still are by many men, merely industrial machinery. But we are at the dawn of a day that puts man above gold; and if to produce the material needs of existence, it is necessary to spill the life blood of young manhood, the price is too great.

For young men have a great work beckoning them into higher fields. Commerce calls them into the peace movement between nations. Men who weave nets of trade around the globe take their station beside peace societies in the effective abolition of war, for "Commerce binds the world as one."

The country needs young men in law, not to increase lawsuits but to decrease them, not to complicate but to simplify law. The twentieth century demands that laws coincide with right. Educated lawyers

## THE CHARACTER BUILDER

With the right impulse can bring this about, to know truth is to be its defender.

As we think of the mammoth industrial rates as servers of humanity only so far as they are enabled to better serve themselves, so in contrast with this purpose do we think of the devotion of Louis D. Brandeis and Francis J. Heney in the legal profession. Both of them giant legal minds, both of them braving the dangers of fight in public life, both of frail frame, yet both with that same principle of service coursing thru their veins. Heney woke up to the fact that the city government was made the tool of an unprincipled boss. And Mr. Brandeis taught us the truth about the Cunningham coal claims when he submitted the whole question to the American people in the investigation of the Secretary of the Interior. Only by posterity can the service of these men be measured.

But what seems even a greater field for service is journalism. It is work for which the people pay well. As molders of public opinion, the editor may do good or evil. But grand indeed is the reward for using the talents God and Society have given, for high and true purposes.

Yet broader than all is the political opportunity. But, you say, it is so full of grafters, an honest man is either made like the rest or killed politically. We may grant that there are many bad men in politics, a majority, even a large majority, but that only proves its need for clean men. If it were all right there were no need for reformers. The presence of large evil is the proof of a need for great men.

We are now at the opening of a new era in nation building. The dishonest public servants will be weeded out; the wrongly directed public policies will be abandoned; and new policies, new men, and new opportunity will take their places. But this change must be effected by men.

And shall we despair of the possibility of honest statesmen when we see the La Follettes, the Woodrow Wilsons, the Tom L. Johnsons? Shall we say that an honest young man of determination and high purpose can do no good in politics, when such

men, by their lives, have proved the possibility?

The Senator from Wisconsin started his reform work in his home State. He rose gradually in esteem there; and now, probably there is not in the nation a more loved and honored man than Robert M. La Follette. You and I, schoolmates, can only read of the terrible fight which he waged while Governor of Wisconsin. But your parents can recall it. It was a mortal struggle between right and wrong—between the demanders of special privilege and the protector of the public rights. One cannot express, can only feel the appreciation for this the grandest figure in American politics today.

Our country mourned, a few months ago, the death of a man who was essentially a city server. Public Service was Mayor Tom Johnson's dream of the night, his vision of the day, the work of his life. It was Tom L. Johnson, Steel Magnate, Street Car Owner, Millionaire, who, reading Henry George's book, "Progress and Poverty," conceived the vision of Service. He served the public in Congress when he opposed a tariff on steel, tho he as a business man would profit by it. He served the public in Cleveland.

He found us striving each his selfish part.  
He leaves a City with a Civic Heart,  
Which gives the fortune-fallen a new birth,  
And reunites him with his Mother Earth;  
Which seeks to look beyond the broken law  
To find the broken life and mend its flaw.

. . . . Nay, no demigod,  
But a plain man, close to the common sod  
Whence springs the grass of our humanity.  
And is he fallen? Aye, but mark him well;  
He ever rises further than he fell.  
A man is passing! I salute him, then,  
In these few words: He served his fellow-  
men!

"He served his fellowmen!"

Ever striving to be true to this vision, ever trying to consummate the ideals here pictured by our teachers, may we go forth to do our work in our country's service.



## THE CULTIVATION OF FACULTIES

## Can We Strengthen Faculties and Develop Organs—How?

Phrenology enables one to read the talents, dispositions and idiosyncracies of people. So much, so good. Yet its practical worth would be largely lacking, did it not teach the possibility of human improvement, and show how to "cultivate" and "restrain" the faculties of the mind and organs of the body. This important phase of the science is being very much and seriously overlooked to-day by practitioners, and, naturally enough, by all others.

Every professional should take special pains to impress upon his patrons the ways and means to develop weak faculties and hold in check excessive ones. He should be resourceful enough to be able to do this clearly, and explain as well how to manipulate normal faculties. This lameness in consultations and in phrenological charts is a mighty big drawback to the utility of the work of phrenologists and the patronage of the science. Neglect on this point of its practice is not only detrimental to the profession, but unfair to mankind. It is disappointing to all who patronize it.

Every faculty and organ is susceptible of cultivation and development; and likewise may be allayed, modified and weakened in its activity. If this were not true, then there would be no use to send children to school. If every function, mental and physical, were fixt and incapable of change and culture, all efforts at reform and moral and religious betterment would be in vain and silly. Faculties and organs DO change in strength and tendency of action.

In general, to evoke a faculty to exercise it is necessary that the environment or condition of mind be such as to call it into play; that is, there must be placed before it the natural stimulus or thing to which the faculty is adapted to arouse its interest; while judgment, will-power, change of action, diversion, etc., will abate and decrease its force. To treat each mental element specifically, however, is be-

yond the scope of this article, and this part of the subject will have to come up again for consideration.

"It is well known that brain activity creates brain structure, and in this lies the hope of the race, not only for a larger, grander mental development, but also for the creation and improvement of character in the changing of thot and habit. One of the great problems in establishing wireless telegraphy was the neutralizing or getting rid of the influence of conflicting currents going in every direction thru the atmosphere. The great problem of character building is to counteract, to nullify, conflicting thot-currents, discordant thot-currents, which bring all sorts of bad suggestions to the mind. Tens of thousands have already solved this problem. Each one can apply mental chemistry,—the right thot-current to neutralize the wrong one. Each one can solve his own problem, can make his character what he will."—Orison Sweet Marden.

"Thots build character, environment comes from action. Aspiration, desire for the highest becomes capacity. Repeated thots become tendencies; will to perform becomes action; experience becomes wisdom; painful experience becomes conscience."—Henry Clay Hodges.

"To cultivate a faculty, use it purposefully; use it every day—that has the effect of drawing blood to that part of the brain, just the same as the use of any part of the muscular system sends the blood to that particular muscle. For instance, to cultivate Self-Esteem: Face people; ask for what you want; hold your head up; and don't be afraid of criticism. To cultivate memory, pay attention—particular attention—to the things you forget easily."—Prof. J. L. Cramer.

"A person can develop by exercising those faculties, functions or organs which he wishes to develop. When any part of the body or brain is exercised, blood is drawn to that special part, carrying building material. New cells are added to the part, which grows stronger. At the same time, waste matter is eliminated. Besides, the

organ, muscle, nerve-center, or mental faculty, can be trained to form new habits, leading to greater efficiency; that is, more work with less energy wasted."—Human Culture.

"We know that use will develop muscle. Massage, rubbing, etc., on a part will tend to stimulate the circulation of the blood there, and so promote growth. Massage is employed in the treatment of diseases to-day, often with excellent results. The writer has known cases of muscle atrophy, or wastage, that have been greatly improved by manipulation. Why not, then, in the case of parts of the brain that are deficient in developing? While such parts are being operated upon, the subject would probably earnestly have his attention directed to them and their functions, and so the flow of the blood to the part would be increased. And perseverance in this method would very likely be attended by some success. Why not?"—Phrenological Journal.

### THE CRAMMING SYSTEM

A good many parents ought to be set thinking by the circumstances reported in the case of the sudden death of a boy of eleven years in London. It is rather curious, to begin with, to learn of the death of so young a boy from heart trouble—indeed, one doctor, giving evidence at the inquiry, said that it was quite unknown. But what was made clear was that the boy had been a great student, and was addicted to sitting up late at night and talking about history with his brothers, and it raises very prominently the question whether children nowadays are expected to learn more than their bodily constitutions will in all cases enable them to do without serious injury? It is natural for parents to desire to have their children well educated, and in these days it is highly necessary that they should be given the best education possible within the parents' means. Yet an old saying has it that one cannot put old heads on young shoulders, and this can be extended to include the fact that the juvenile brain is not able to bear more than a certain

amount of strain. Many a youngster is everdoing it, and tho the overdoing may be quite a matter of willingness on the part of the boy or girl, that does not lessen the danger.

### HEADGEAR AND THE HEAT

The 'Lancet' in an interesting note deals with the actinic theory of heat stroke of Col. F. Maude, R. E. This distinguished officer had suffered from several attacks of sunstroke, when he conceived the idea that the rays of the sun which caused such attacks were not the heat rays but the actinic rays situated at the other end of the spectrum. It occurred to him that if he lined his helmet with red to cut off these chemical or actinic rays (just as the photographer lines his dark room with red for the same reason in developing) he would obviate the disastrous effects of the sun. He tried it, with the result that for many years he experienced no further ill-effects from the sun. An officer who did not believe in the theory, however, one day surreptitiously abstracted the red lining from Colonel Maude's hat as he was about to expose himself to the sun, with the result that Colonel Maude again suffered from sunstroke, and experienced great chagrin at the supposed failure of this theory until the repentant officer told him what he had done. Another officer, who had previously suffered on three occasions from sunstroke, causing him to be invalided for nearly five years, also lined his helmet with red, with the result that as each succeeding hot weather season came round he was enabled to live without any discomfort from the sun, altho he had previously suffered severely from headaches. Our contemporary considers that the plan of lining the head covering with red or orange flannel, therefore certainly seems to deserve a more extended trial.

"What do you charge for your room?"

"Five dollars up."

"But I'm a student—"

"Then it's five dollars down."—Cv-nell Widow.



## THE EMOTIONAL PRICE OF PEACE

By Prof. Edward L. Thorndike, Teachers College, Columbia University.

When Friday tried to indulge his cannibalism, Robinson Crusoe first expressed his abhorrence of such practices. He then, if I remember rightly, made it known to Friday that he would surely kill him if he dug up and ate the body. But he wisely reinforced the sentiment and the threat by demonstrating to Friday the merits of young goat, stewed, broiled and roasted. Whereupon, it is written, Friday of his own initiative decided that he would never eat man again.

Reasonable men are now inoculating their less civilized brethren with the feeling that the settlement of international disputes by violence is abhorrent to honor and justice, and even to enlightened selfishness. They will soon have an international court and police to keep any nation Friday from relapse into wholesale murder, arson and political cannibalism. But it may be useful to make sure also that other tastes are stimulated so that the peace of nations may bring an added zest and richness to life.

It is a nice problem in psychology to measure just what will be lost from human nature when nations have disarmed and war is as discreditable as piracy. It is even more interesting to decide what best to give men to replace their hankerings for the thrills of national revenge and bloodshed.

First, we must separate the effect on the participants,—those who, for love of country, love of money or love of excitement, do the killing and orphaning,—from the effect on the onlookers. These too must be divided into those who are paying the price of the war-game, wearing their hearts out with the misery it is bringing to them and their fellow men— and, on the other hand, the deadheads—the “bums”—who neither fight nor suffer, only chuckle because “we lost ten thousand while they lost thirty,” or curse the army that let itself be killed,—who sit in the corner groc-

ery or by the “ticker,” telling how they would have done it! These last, it will appear, are the only losers from peace.

The “born” warrior, the professional soldier, even the fighting sport and adventurer, and all who would by choice participate in wars, will not suffer when wars have gone the way of trial by fire, bloodfeud, and piracy. They need not lose one jot or tittle of the joy of living. As international police, serving the international department of justice and correction, they can be happily engaged in preventing outrages by any nation, in taking concealed weapons away from any dishonorable party, in actually putting hors de combat any twentieth century Napoleon who may wish to try his might against the right of the civilized world. There will be just about enough war-work for such men.

The onlookers who pay, the mothers, children and friends of those who fight, ask no equivalent emotions for those which war would bring. The excitement, anxiety, terror and endless grief no one, even under the insane obsessions of primitive war-lust, will crave. The pride is only that which will come in purer form and higher degree from any useful service the son or father performs in the world. Indeed, if deprived of the artificial premium of a code of revenge no longer acceptable as honorable or just, war must less and less arouse any patriotic feeling, and more and more be felt as a mere misfortune of human nature. A son killed in war will be reckoned as a victim to human stupidity, like one hit by a chance shot from a street fight, run over by a careless engineer, or poisoned by ill-inspected meat.

Cheap rhetoric has tried to convince us that the mother's grief is purified into resignation and pride by the knowledge that her boy's life was given to a righteous cause. This insult to every boy and mother on the other side can bring condolence only to a narrow mind, and never when there is a just suspicion that the war was nowise needed for the triumph of the cause.

Men and women are beginning to see the difference between being in the right in a dispute and having a right to go to war

over it. If it should be known that Canada had stupidly refused to make reparation of say \$100,000 as stipulated for some violation of a fishery-treaty, we all might agree that our country was in the right, but a majority of sane men would equally agree that our government did not have a right to get a hundred million decent people at war because of the stupidity of certain Canadian officials. A thousand men here in Canada would promptly offer to pay the fine and save the war. We would no more go to war with Canada for \$100,000 than we would tear the rags from a destitute orphan because her father owed us two cents. We are all learning that a righteous cause is a cause for war only when the wrong done by the war is less than the right it preserves. Nor will there be in the future any such readiness as there has been in the past to assume that the war which someone is interested in stirring up is really in the defense of national welfare. Just as a hundred years ago men began to suspect that the divine right of kings was merely a money-making device, so to-day they begin to suspect that private interests outweigh the common good in the conflicts of nations. Rightly or wrongly, no mother's blessing will urge her boy on to fight for dollars for the H. O. and G. Trust, or prestige for Mr. D. F., who may happen to be our hired man doing our work as Secretary of State. The thot of a parent on the battle-field for a wily group of property-holders in Mexico arouses no patriotic exultation in even the most unsophisticated child.

The only losers by peace are the dead-heads—the bums—who neither fight nor suffer. They lose the cheap excitement of contemplating wholesale murder and of playing with the lives of nations. They are jealous of national dignity because they "like to see a good scrap." They do not believe in compromise because it is "tame." They would like to show Germany or Japan what we could do in a war! A war is good to read about while it lasts and to brag about afterward! They seek that extraordinary form of self-respect which comes from belonging to a state that is

rich, a city whose baseball team holds the championship, or a nation victorious in war! The ultimate emotional value of war is only as a monstrous dogfight for them to stare at and talk about. For them alone some substitute for the thrills of war is needed.

It is worth while to seek a substitute for war for even this despicable mob. For we all belong to it. In its cheap enjoyments we all share. There is in us all a lust for the cowardly excitement of looking on at conflict. This is held down somewhat by a decent regard for the happiness of mankind and by whatever prudent insight we have into the eventual cost of war to our own fortunes. It is chokt off somewhat by interests in family, friends, knowledge, beauty and skill. But a little relaxation of the humane habits and tastes which have been laboriously taught us suffices to release it, and we gloat over the game of war. We all relapse easily into shoddy patriotism, esteem ourselves for the skill of "our" generals, swell with pride at "our" army's valor, and appropriate as a personal dignity the heroism of which we read. A slight pretext makes us think that our country's business is to do us credit! By a pitiable excess of stupidity we assume victory as our glory, but credit defeat to a general's folly or a bureaucrat's incompetence. No one of us has fully mastered the first lessons of citizenship,—to think of things as they are, to want the common good, and to act from reason. While we are learning them, we need to beguile ourselves false national pride and from cheap excitement at vicarious conflict.

To substitute a rational patriotism for self-congratulation at the exploits of a military "team" involves teaching ourselves to take pride in what we have earned and to prize only worthy achievements. Both tasks are hard. By original nature, man exults in all glories which he can connect with himself no matter how adventitiously. By original nature man prizes his advantage over others rather than his absolute welfare.

But the tasks are made needlessly hard by foolish education. School-books, for



instance, on page after page teach children to vaunt themselves because this is a very large country, a very free country, one that had in the past very brave soldiers, and the like. But one has to look long to find any lessons on what boys and girls or men and women do that gives them a share in the country's greatness. A boy is allowed to be more or less ashamed of having been at a small college for which he did something in scholarship or athletics, but to be proud of having been at a large college which did much for him. Instead of thus deliberately pauperizing their patriotism we should teach them to live for, not on, their country's greatness.

A moderate amount of forethought on the part of teachers, editors and preachers would give common habit a turn toward the questions: Is my city proud of having me belong to it? What does America gain because I am an American? We need not at any rate deliberately attach self-congratulation to those situations which properly evoke only humble gratitude, or give systematic lessons in applying to oneself the honor due to another.

More can be done than to release patriotism from being pauperized. We can open the mind to the real nature of citizenship. In so far as boys and girls learn that any act whatever that makes their city or country a better place for good people to live in is an act of good citizenship—that efficient labor, skillful professional service, healthy and noble pleasures are important features of citizenship—they will abandon shoddy patriotism. By seeing that they can give something, they will take pride in giving, will give more, and will regard their country's successes, not as a spectacle for their benefit, but as a business in which they have a share.

The other half of the problem—teaching ourselves to prize only worthy national achievements—is also made needlessly hard by the conventional exaggeration of the litigious virtues which survives as a relic from the days before the discovery of truth, the organization and economy of labor, and deliberate constructive work for human welfare were recognized activities of the state. Just as our arithmetics con-

tain problems that can be traced unfailingly back to the days of barter in Venice in the sixteenth century, so even the best of our school histories is a lineal descendant of the songs sung at war-dances and cannibal feasts.

The best way to teach ourselves to appreciate worthy national enterprises is to engage in them. Interests and emotions are the products as well as the producers of acts. We create zeal by zealous behavior. Let men work together at building the Panama canal and conserving needed forests; at putting an end to malaria, yellow fever, tuberculosis, the white-slave traffic and child-labor; at providing employment for all capable and willing workers and education in a trade for every boy and girl able to learn one. They will soon come to feel an honorable pride in their race or nation—pride in what it achieves for its own and the world's good. They will find the game of welfare as interesting as the game of war.

This is not a Utopian solution. The zest for vicarious war, for contemplating the conflicts of military "teams," has lived not so much by its intrinsic attractiveness as by heavy subsidies. Put a million dollars a day into any national enterprise, say a crusade against tuberculosis, and it acquires interest. Devote a large fraction of literary talent for two thousand years to advertising the adventures of a public-health army, and the career of a hunter of microbes will become attractive. The intrinsic difficulty of arousing interest in exterminating the tubercle bacillus or freeing children from slavery or putting Justice on the throne of industry, may not be greater than that of arousing an equal interest in exterminating the aborigines, or freeing Cuba, or putting a Bourbon on the throne of France.

Suppose that from '61 to '65 we had spent three thousand million dollars in a campaign to free little children from misery in factories and mines. The health, happiness, and education of children would be of public interest. Suppose that since then the pension expense, now over three million dollars a week, had been given up to

discovering and helping men of genius to turn their passion for truth and beauty to the world's advantage. We should appreciate the worth of provision by a state for the discovery, conservation and use of its human resources.

Suppose that we now maintained at a cost of two hundred and seventy-five millions a year an army of physicians, men of science and nurses to eradicate tuberculosis. The mere expenditure of what our military establishment now costs us, would make every village church and city club a center of interested discussion of the latest news from the tenements!

As a matter of fact, we are, year by year, more rapidly acquiring interests which will protect us against cowardly zest as onlookers at a cock-pit of nations. In their sober senses the plain people of this country no more hanker after a look at the war-game than they hanker after bull-fights or the trial by fire. Public enterprise is being directed less toward a fretful defense of national prerogatives, and more toward an energetic fight for the inward means of national dignity. The settlement of national disputes by force is doomed to have in the life of reason only the painful interest of a pitiable accident, like the wrecking of a train by an incompetent switchman, or the murder of his family by a maniac.

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### "AMERICA'S MEDICAL HELL"

#### A Carnival of Butchery

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Under the above title, Current Literature for January, 1911, brings the following terrible indictment against the so-called "ethical" medical men of the United States. Words fail to express the loathing when reading such facts.

Thousands of lives are sacrificed every year, it is declared by Doctor Barnesby, on what he calls "the altar of medical ethics." The official "principles of ethics" seem so contrived that the doctor who is possessed of any sense of honor is forced to stifle his humane impulses and at times connive at the grossest malpractice, while the grievously incompetent bungler may take refuge under the code of his profes-

sion. We are afforded this idea of how the farce is played by the actors in it—the doctors—the patient and his family being passive and horrified and helpless spectators merely:

"Doctor So-and-so, we say, has made a mistaken diagnosis and given wrong treatment till the precarious condition of his patient arouses him to a realization of his mistake. If he is wise, he will instantly consult with another physician, but if he is too headstrong to do this, the family will probably demand a consultation.

"If he takes the initiative and calls in an acquaintance, it is almost an absolute certainty that the latter will agree with all that he has done, since he has everything to lose and nothing to gain under the circumstances by irritating or antagonizing an associate. If a stranger is summoned, the case is somewhat different. This doctor will see the patient, talk learnedly about the malady, and then assure the distress that their physician has done about the right thing, tho owing to a complication that has apparently just arisen he would suggest a certain modification of the treatment which he will communicate to the physician in charge. Upon leaving, if he is a stickler for 'ethics,' he will deliver himself somewhat as follows:

"I think, on the whole, Doctor So-and-so has done all that could be expected. I have left some minor suggestions for his consideration, but I do not think you could do better than retain his services."

"And so the farce is over and the patient perhaps doomed, simply because the code values a doctor's reputation and dignity above a human life."

Frenzied finance, of which we have heard so much, seems to Doctor Barnesby a display of childish innocence in comparison with the horrors of frenzied surgery. The lacerations and dissection of human beings in this country by medical men whose fondness for the sight of blood grows to mania with time would have to be witnessed at first hand in order to be quite believed. No such carnival of butchery has ever been witnessed in any land or in any age since the downfall of the sanguinary



empire of the Moguls. The operating tables of the United States drip with the blood of the helpless sacrifices to the blind worship of the terrible god of medical science. The devotees of this religion are safe partly because they are licensed to glut their savage instincts by their diplomas, but for the most part because the physicians who know the worst are forced by the superstitions of the time to look on and shudder without betraying the criminals. Hence the rise and spread of the successful conspiracy against American health and life. To cite from the grim catalogue of Doctor Barnesby's instances. A lady of wealth and social position had paid the eminent Doctor R. liberally for removing her appendix. After the operation, she felt better, and was loud in her praises of him. In a year she became suddenly severely ill and sent for Doctor S. because Doctor R., was away:

"After the latter had examined her and learned the history of her case, he said:

"'Really, Madam, I don't know what Doctor R. may have done to you, but you have appendicitis now.'

"Mrs. G. was thunderstruck. 'How can that be, Doctor,' she exclaimed, 'when Doctor R. removed my appendix more than a year ago?'

"'I can't say as to that,' he replied; 'all I know is that you have appendicitis now.'

"What did it mean? How could she have appendicitis without an appendix? Could it be possible that she had two appendices and that Doctor R. had only removed one?

"In the absence of Doctor R. she continued to employ Doctor S., and, as her attack was severe, it soon became apparent to the latter that an operation must be performed. Doctor R. returning about this time was astonished at the condition of his former patient. Arrangements had already been made to have Dr. S. perform the operation, but on Doctor R.'s request he was courteously permitted to be present.

"Doctor S. was a much more experienced, skilful and rapid operator than Doctor R. As soon as the patient was fully under the influence of the anesthetic, he

reopened the abdomen. In a few minutes he drew forth before the astonished eyes of Dr. R. a typical vermiform appendix, tho badly inflamed. Dr. R. was rendered speechless by this convincing demonstration, but when the operation was nearly completed he was heard to exclaim:

"'My God! If that is her appendix, what did I take out?'

"This case is by no means exceptional. There are many so-called surgeons who could not tell an appendix from an ovary."

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### DOCTORING A MOST MIXT AFFAIR

By F. L. Bott, M. D.

(The following appeared in a recent issue of The Medical Summary, and is the opinion of a medical practitioner, and not of a Christian Scientist.)

When I think of writing something for medical men it puzzles me. Of all things I know anything about, the practice of medicine is the most mixt-up affair. Of all things that should be settled, and settled definitely, is the practice of medicine, as human happiness and human life thereon depends. It does seem to me that at this advanced age there should be some settled way by which physicians should know how to practice. Anything you might do could be supported by some (said-to-be) medical authority. Now, gentlemen, I am not excited or unduly alarmed in making this statement, and I will show you. Pneumonia is treated in a warm room by some, together with warm poultices, mustard plasters, anti-phlogistine, calomel, ammonia, etc.; another cures it right now with sixty, eighty, one hundred grain doses of quinine; another uses digitalis with some other remedies, and cures them; another uses open-air as cold as can be had, and gets fine results; another uses hot bath, followed by ice to chest, and cannot see why others are so lazy, and let their patients die; another uses morphine to keep down pain and abort the disease. Each one has the remedy, and the others all are behind. What are we to think when we review the literature?

I have only mentioned some of the an-

## THE CHARACTER BUILDER

misses in this one disease, which could be carried on at great length. After I have thought it all over, I nearly conclude that pneumonia is a self-limited disease, running a course which ends in recovery within due time with any of the treatments, and sometimes in spite of them all. That about as much harm is done by the varied treatments as good. The doctor acting the part of a necessary nuisance.

In typhoid fever, some give milk exclusively, claiming that it is the ideal food, while others say milk is a great culture medium for the germ of Eberth, and never use it. One gives liquid diet and gets fine results, while others use more substantial diet, saying they will not starve their patients, and claim just as good results. One uses cold bath, turpentine, and Woodridge's treatment, and claims fine results, while another would not give a pewter button for Woodridge, or any other set method. Some use warm bath, others use cold. They are divided in every line as to diet, medicine and technique. All claim fine results. Some give big doses of calomel, while others give no calomel whatever. What are we to conclude? That if the patient can withstand the disease and the treatment applied he gets well, otherwise he succumbs.

Take that little old every-day disease, gonorrhea. How many treatments are given for it? How many "dead-shots" have been found? If you were to write to all the physicians in the United States for their exact treatment for gonorrhea, and each were to reply, what kind of jungle do you suppose you would receive? Can we, as physicians, boast of our advancement, when in truth and in fact we have not even a cure for clap? It is a mixt-up affair. Don't you think so? Boast of our great scientific knowledge? No.

An old physician told me when I began to study medicine that I might be content to never quit studying, and if we must follow all the various ideas or try to get posted on them, he is right. I do not believe all treat itch alike. Certainly all do not treat malaria alike. It has been claimed that we doctors were together on three things: Syphilis, malaria and itch, as we had specifics. You get malaria, and you

will have about as many different treatments as you have doctors attending you.

Gentlemen, when I hear one of those "know-alls" talk, it makes me tired. We do not know much. I claim that if we cannot cure gonorrhea, when we know what we are treating, it is tough on the poor fellow who is being treated, and we do not know what is the trouble. Does every doctor know exactly what he is treating? Is the diagnosis perfect in more than half the cases from the very jump? I wish the practice of medicine could be fixed. That is, when the diagnosis is reached, the best possible thing could be done. I believe it should be systemized. I believe frauds should be exposed by sending literature to every home in our country. I believe the people should know more about their health and how to avoid disease. I believe, with all our boasted advancement, that one of those days our ideas of to-day will be looked upon as the dark ages of American medicine. Let us hope for the best.—Health Culture.

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### MEDICAL GRAFTERS IN CHICAGO EXPOSED BY HONEST DOCTORS

Methods by Which Health of Patients is  
Destroyed for Money Are Revealed  
Lives of Hundreds Risked

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#### Medical Graft—The Method

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1.—The patient is suffering with indigestion, which could be cured by the use of some simple medicine which an honest doctor would prescribe, but in the hands of the medical grafter the patient is ordered to a hospital in which the grafter has an interest.

2.—A "very noted diagnostician" is called in by the medical pirate. The "diagnostician" in reality is a friend of the medical grafter and the fee charged is divided between them. After "an examination" the former decides on an immediate operation to "save the patient's life." The fee for his advice is usually \$100.

3.—Prior to the operation an extra nurse is employed and arrangements made for the payment of the legitimate operating room fee and other necessary attendants.



4.—The medical grafter does not like to discuss the patient's condition with the relatives. He leaves the impression with them that if they really were aware of the seriousness of the case they might display anxiety which the patient possibly would note. The relatives must shorten their visiting hours and another nurse is employed to be on hand in case of emergency.

5.—The operation is completed. The medical grafter explains the ailment by dispensing to the relatives some Latin words specially prepared for the occasion, which mean absence of sufficient gastric juice in the stomach to properly digest food.

6.—For six months or so after recovery—should the patient survive the operation—he is given a prescription to have filled at a drug store oftentimes under the medical grafter's office, and at which the medical grafter gets a commission. He is told to take it to this particular drug store because the grafter says, "I have great confidence in the druggist's accuracy and his drugs are always fresh." The prescription reads:

Sodium bi-carb ..... 2 drams

Aqua pura ..... 4 ounces

Sig—Take three times a day as directed.

All of which means two drams of baking soda worth the merest fraction of a cent mixt in four ounces of water, the bottle being the most costly part of the prescription. The druggist charges \$1.25 for the first time and "only" 90 cents to refill.

7.—The bill.

#### Stop Short of Nothing

This in substance is how the medical grafters are fleecing the people of Chicago, and, from the widespread agitation, the people of many cities.

"There are rascals in the medical profession who will stop short of nothing which will make them money."

This was the statement made yesterday by Dr. John A. Robinson, ex-president of the Chicago Medical Society.

"I am not in a position to name these grafters," continued Dr. Robinson. "I don't think it will do the general medical

profession any great amount of good to have this matter publisht because those people who want to be 'fooled' will be fooled just the same. The proper place for action is within the medical society."

"Do the statements of medical graft made by Dr. A. C. Cotton, Dr. Edwin W. Ryerson and others mean that actual practicing physicians who are members of the medical societies here are engaged in grafting money by unnecessary operations on patients?" was asked.

"That is just what they mean," was the reply. "There are physicians and surgeons in this city grafting, of this there is no doubt, but the whole medical profession should not be condemned for this.

#### Fees Are Exorbitant

"Hospital fees and operations are charged for by some doctors in this city when they are entirely unnecessary. These men are but a small part of our great profession, and their sins should not be exploited in such a way as to cast discredit on the profession in general."

Dr. A. C. Cotton, one of the City's foremost physicians, said yesterday:

"The half of this matter has not been told. I am sure that if it were possible to learn definitely who these grafters were it would be possible to locate hundreds of cases of graft."

That medical graft is being carried on in Chicago is generally admitted by many of the reputable physicians of the city, who are at a loss to stop the inroads of these human vultures, willing to feed on the destruction of human health, and in some cases perhaps life.

The victims of these "rascals," as Dr. Robinson calls them, are for the most part people of the middle class of society who have saved a few hundred or thousand dollars. The grafter soon ascertains how much money the patient or the family may have. Perhaps it may take him several days to ascertain this and hence it becomes necessary to keep the patient sick until he learns whether an operation would be profitable.—Chicago Examiner, December 28, 1910.

## The Character Builder

Published once a month by the Human Culture Co.  
69 Richards Street, Salt Lake City, Utah.  
Devoted to Personal and Social Betterment.

DR. J. T. MILLER, - - - - - Editor  
MRS. M. K. MILLER, - - - - - Associate Editor

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In the United States and Mexico \$1. a Year  
To Canada and Foreign Countries \$1.25 a Year  
Single copies 10 Cents

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## EDITORIAL

### WINTER READING

Soon the long winter nights will be here and people who have the reading habit will be hunting for something good to read. As there is a greater variety of tastes for mental food than for the foods that build up the body a variety of reading matter should be provided. Some attention should be given by all to the studies that aid in right living personally, domestically, socially. A few books will be mentioned here that will help and that are the best on the subjects that they treat. On the study of the mind some of the best books are Riddell's Human Nature Explained; Well's New Physiognomy; Dr. Jacque's The Temperaments; Heads and Faces and How to Study Them by Nelson Sizer; Education of the Feelings by Bray; Choice of Occupation by Sizer; The Science of Mind Applied to Teaching by Hoffman; Human Science by O. S. Fowler. On the study of heredity there is no book that will give more sound, practical information than Riddell's Heredity and Prenatal Culture. On Sex Science for boys from twelve to sixteen years the best books are What a Young Boy Ought to Know by Stall and

Almost a Man by Dr. Mary Wood-Allen; Girls from twelve to sixteen years of age should read What a Young Girl Ought to Know by Dr. Mary Wood-Allen and Almost a Woman by the same author. Boys from sixteen to twenty years of age should read The Doctor's Plain Talk to Young Men, by V. P. English, M. D.; What a Young Man Ought to Know by Dr. Stall; The New Man by Riddell; True Manhood by Shepherd and Man the Masterpiece by Dr. Kellogg. Every young lady from sixteen years of age should read For Girls by Shepherd; What a Young Woman Ought to Know by Dr. Mary Wood-Allen; Hints Toward Physical Perfection by Dr. Jacques; the Ladies' Guide by Dr. Kellogg. Every young man before getting married should read What a Young Husband Ought to Know by Dr. Stall; The Science of a New Life by Dr. Cowan; Riddell's Heredity and Prenatal Culture. Every young lady before marrying should read What a Young Wife Ought to Know by Dr. Emma Brake; Tokology, a book for every woman by Dr. Alice B. Stockham, and Science in the Kitchen by Mrs. Kellogg. Everybody before taking the responsibility of raising children should study Child Culture by Riddell; Character Building by Mrs. Kellogg; and a Manual of Mental Science by Jessie A. Fowler. Everybody should read a good book on civil government, and one on economics. Girls that do not have an opportunity to attend classes on home economics should read Marie Parloa's Home Economics. To keep up to date on the principles of all branches of human culture and character building everybody should read the Character Builder. Any of the above publications can be ordered from Editor Character Builder, care of Pacific College of Osteopathy, Los Angeles, Cal.

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### BOOKS ON HUMAN CULTURE.

Winter is approaching. The reading season will soon begin. Have you books in your library that help you to know yourself and tell you how to make the best of life? If you have not, we can help you make a safe selection and send the books



at publishers' prices. We are selling some of the choice books from our private library that we can replace at some future time; these are being offered at a great reduction.

If you are living in a city you may be able to go to a public library for the books you want, but the Character Builder goes to many homes in rural districts where it is difficult to borrow books.

If you want books on health, child culture, social purity scientific character study, physical culture, economics, history, sociology or any other subject we can get them for you, either new or second hand, at lowest prices. We are now prepared to fill orders promptly.

Address Dr. John T. Miller, care of Pacific College of Osteopathy, Los Angeles, California.

## SEXOLOGY FOR YOUNG MEN.

Every young man should learn the truths of physiology and hygiene that will help him develop the highest standard of physical and mental health of which he is capable.

The editor of the Character Builder has prepared a course of instruction on sexology for home study thru correspondence, that will fit the needs of every young man who desires to know the best on the development of true manhood and vigorous life. The price of the course is \$10. For \$12 the student can get this valuable course of study; a year's subscription to the Character Builder (new or renewal) and a \$3 typewritten delineation of character from measurements and fotografs.

This course on sexology contains the fundamental principles of life taught by the author in his classes for young men during eight years at the B. Y. and L. D. S. universities. Students taking this course, or others offered by the Human Culture School, who desire later to enter the Pacific College of Osteopathy at Los Angeles, California, will be allowed high school credits for the work done.

For further information write to Dr. J. T. Miller care of Pacific College of Osteopathy, Los Angeles, California.

## BANQUETS.

There is great need for simplifying the method of serving refreshments at social gatherings. As a sample of an ideal method of serving refreshments at a social gathering after participants have had their usual three meals, we call attention to a social that was held by the nineteen wards of the Granite stake last year. The occasion was the opening of the season's work for the Mutual Improvement Associations. An appropriate program was prepared and creditably rendered. At the close of the program there was opportunity for those who desired to have social chats, those that cared to dance could do so, and the refreshments served consisted of a liberal supply of lemonade, pure and unadulterated. Wafers were served to those who desired them. Nobody was overtaxed in preparing this banquet or in washing dishes and work following the banquet as is so common. All enjoyed themselves and did not overload their stomachs with a mixture of indigestibles that would cause their sleep during the remainder of the night to be disturbed. In the morning all were prepared for the work of the day.

We know the president of a young ladies' association that was ill for three weeks after serving one of the common banquets, and the persons that loaded their stomachs with the indigestibles did not feel half as well next day as the ones who merely drank unfermented fruit juices.

Some people are never seen at a public gathering except when banquets act as magnets to draw them there. On these occasions they do not come out from any high motive.

The banquet served by the M. I. A. officers in the Granite stake house was similar to those served by the president of the medical college that the writer attended a few years ago. We were invited to be there from 8 to 10 p. m. When 10 o'clock came unfermented fruit juices were served and all returned to their homes at that seasonable hour, and were in good condition to attend the classes in college that began at 7 o'clock next morning. The pro-

teachers who invited the students to their homes gave the same delightful evening's intellectual pleasure and the same refreshments. If the leaders of fashions had the courage to establish this wholesome way of entertaining and give it a permanent place in modern society they would render the people a valuable service which would soon be recognized by those who would try this way of meeting for social and intellectual enjoyment after the body had been given its usual three meals during the day thus making the heavy banquet unnecessary, and only an injury to health.

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### THE LOAFING HABIT.

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Any movement that will result in breaking up the loafing habit among the men of our country towns of the west should receive the hearty support of every person who is interested in personal and social betterment. The effort that is now being made to establish right habits in the boys and girls who are growing up in the community should result in great improvement socially, but as long as the bad example of the older ones is before the children it will be difficult for them to avoid the bad habits of their seniors. Time is the stuff that life is made of and he who wastes time is the greatest spendthrift in the world.

It is a discredit to the home, the school, the community that so many of the younger generation went into the loafing habit soon after leaving the public schools. Many begin to rust immediately after graduation. If the schools will form the reading habit in children and direct them so that they will read literature that has an uplifting effect upon life this service will be worth much more than if the pupils receive 100 per cent in all the branches and then feel that their education is finished as soon as they leave school; where they should have laid a foundation for right living.

There are too many people in our communities who have finished their education. If you look into their faces you are impressed that they have not been taught by a

new thought in years. They eat, sleep, and work enough to get food, clothing and shelter, but do not seem to know that the real purpose of life is to develop the eternal being that dwells in the body and that should think, feel, and develop itself.

One of our prosperous farmers, who happened to squat on one of the most fertile farms of the west, said that he had not devoted ten hours to study in thirteen years. He had all the physical comforts, but a starved soul. The farmer who works for food, clothing, shelter and the other necessities of life and then spends his spare time in the development of himself, his home and his community has a most ideal life, but one who makes drudgery of his work in summer and loafs all winter lives a very empty life.

There is no excuse for anybody working a lifetime among animals and plants without learning what others have discovered relating to plant and animal culture. Our government has circulated hundreds of thousands of books among enterprising farmers thru the agricultural department and others may be had for the asking, without any cash expense to the farmer.

No person should go thru life without knowing the laws that govern the development of his own mind and body. Everybody, to exercise the rights of citizenship intelligently, should study civil government, economics, sociology and history. These can all be studied at home during spare moments. Most young people do not go far enough in school work to get where these branches are taught. In many homes parents insist on children studying books that are not adapted to the mind of the child or youth, these studies that might be of interest and of the greatest value are not suggested; the result is that many grow up reading nothing or at most trashy fiction that are devoted to the baser passions of man.

If a law could be passed that would compel all loafers to spend their time improv-



ing the public roads it would be better for the character of the loafer and would help to bring the good roads that are being agitated so vigorously the last few years.

The loafing habit is a social evil that is common in the West, and we shall be pleased to receive suggestions from the readers of the Character Builder who have any plan that will help the victims of the loafing habit to see their unfortunate condition and arouse them to the necessary effort to overcome the habit and spend their time in a more useful way.

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### UNFERMENTED FRUIT JUICES

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If you put up fruit juices for winter use and wish the most wholesome kind do not permit them to ferment. Unfermented fruit juices are a choice food and drink, fermented fruit juices are a poison.

To bottle the juices right press out the pulp the same as for making jelly but do not add any sugar. Boil the juice same as in putting up the fresh fruit and bottle in fruit jars. It can be bottled in the ordinary beer bottle by thoroly cleaning and scalding the bottle and getting the best corks which should be boiled before being forced into the bottles. People in the country towns who travel much along the public roads and wish to economise can find enough empty beer bottles along the road to use in putting up a large quantity of the unfermented fruit juice.

In typhoid fever and many other diseases fruit juices prepared as suggested above are the best medicine that can possibly be given. People do not need to get sick in order to enjoy this wholesome drink; it is excellent at any time. When the railroad reaches Utah's Dixie the entire intermountain west can be supplied with unfermented grape juice at a small cost. The fruit growers there claim that they can put up unfermented grape juice at 50 cents a gallon and make a good profit. At present it sells in Utah and Idaho at from 60 cents to \$1.00 a quart. Put up fruit juices unfermented and reduce drunkenness.

### RECIPROCITY.

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In spite of the wars and rumors of wars that we read about in the papers every day, there is a strong undercurrent toward establishing the proper relationships between the various nations of the earth. A long time will be required to educate humanity to a standard where all will say: "The world is my country; to do good is my religion;" but the tendency of the race at present is to consider all mankind kinsmen and not to consider all enemies who happen to be born in some foreign country.

How ridiculous it is for Christians from one country to go into the battle field and shoot down Christians from another country, simply because there is a difference of opinion between the two countries. The cause of all this trouble is ignorance and selfishness; the cure is education in the principles of life building and the correct relationships of persons and countries.

The recent effort at reciprocity between the United States and Canada was a step in the right direction, but failed thru the selfishness of individuals and corporations. If the custom officials, on both sides of the line dividing Canada from the United States, from the Atlantic to the Pacific, could be placed into more useful occupations and these two countries where conditions are so similar could carry on commerce unrestricted it would doubtless be a benefit to both.

The writer crossed the line four times during the past few months and has heard the arguments pro and con on both sides of the line. The question of reciprocity between Canada and the United States has been so thoroly discust during the past year that the facts should be familiar to all, but there is so much selfishness mixt in the discussions that it is difficult to get at the real facts.

The process of education that is now going on in the most progressive countries of the world must result in the adjustment of abnormal social relations between the discordant factors locally and between the citizens of the various coun-

tries. How disgraceful it is for two large countries to quarrel and fight as if the leaders on both sides were children. Dignity in nations is as admirable as dignity in individuals. When the passions and appetites rule there is a strong indication that there is a lack of development in the higher realms of life. Quarrels between religious sects; or medical sects; do not contribute to real progress. The spirit of fellowship, love, unity, harmony and peace opens to our view the higher principles of life and points to the road that leads to true success and happiness.

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### INSANE EXTRAVAGANCE.

The normal mind is disgusted in reading accounts of such freaks of nature as are spoken of in the following clipping. The extravagance of the foolish rich is sure to result in their destruction individually and collectively.

There is enough in this world to supply all its inhabitants food, clothing, shelter and the mental necessities of life, but as society is organized now many have a perpetual physical struggle to get the physical necessities and fail to develop their higher natures. The idle rich waste their lives hatching schemes that enable them to spend their money for sensuous and animal gratifications. The inequality that exists is as detrimental to the possessor of the large fortune as to those suffering from the poverty disease. The signs of the times are very favorable to a change from present conditions. The change will not come thru dividing the wealth of the rich with the poor and then go on in the same insane scramble as before, but it will come thru adjusting social relationships so that every person will receive his rights in the struggle for existence.

What would happen if every woman would make the demands made by Mrs. Hutchins as explained in the following clipping:

#### Lowest Figure At Which The Wife Of Millionaire Can Exist

Washington, Aug. 25, 1911.—Mrs. R. Keeling Hutchins today fixt \$67 a day as

the lowest figure on which a millionaire's wife could live properly. This figure was arrived at when Mrs. Hutchins petitioned the equity court for consent to utilize her \$1,000 a month allowance for "pin money." She insisted the allowance made her by her invalid millionaire husband was altogether too small to meet her expenses, and submitted an itemized table to prove her contentions. The principal items for the month are:

Servants, \$242; automobile, livery and chauffeur, \$215; milk, \$30; marketing, groceries and wines, \$350; pew rent, \$16; music, \$15; confectionery, \$5; charity, \$15; theater tickets, \$10; summer club dues, \$5; summer insurance, \$8; massages, \$15; drugs and toilet articles, \$20; flowers, \$15; cleaning clothes, \$20; physician, \$25; dentist, \$5; traveling, \$50; clothing, for Mrs. Hutchins, \$300; rent summer cottage, \$110; rent Paris apartments, \$110; taxes Paris apartments, \$15; books, \$2; miscellaneous, \$364. Total, \$2,012.

In view of this documentary evidence, it is recommended by Louis A. Dent, auditor of the District of Columbia supreme court, that the allowance be increased to \$2,500 a month, but with the injunction that Mrs. Hutchins meet all household expenses, including the medical expenses attendant to her husband's illness.

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Rook—Taylor was always a fortunate man, but doesn't it seem wonderful that his luck, should stay with him to the very last?

Raleigh—How was that?

Rook—Why, he was operated on for the removal of a pearl which he had accidentally swallowed while eating oysters, and when the pearl was examined it was found to be valuable enough to pay for both the operation and the funeral.

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Doctor—My dear lady, you are in perfect health. I can't find a thing the matter with you.

Patient—I wish you'd try again, doctor. I do so want to go away to recuperate.—The Century.



### PURITY PROGRESS

Dr. Charles W. Eliot, former president of Harvard University, recently said:

"The subject of reproduction and sexual hygiene should be more generally presented to young people by parents and teachers. I am convinced that the policy of silence has failed disastrously."

Wm. A. McKeever, Professor of Philosophy, Kansas State Agricultural College says:

"I want to see your great citizen, Mr. A. Carnegie, put down another \$10,000,000 for elimination of delinquency, thru scientific race breeding."

Dr. Prince A. Morrow voices the following which shows that the medical men are rapidly coming into line with the most advanced scientific truth:

"The function of eugenics is to produce a race healthy, well-formed and vigorous by keeping the springs of heredity pure and undefiled, and improving the in-born qualities of the offspring."

"The state can not consistently make provisions for the gratification of man's sensual impulses without recognizing the doctrine that sexual debauch is a necessity for men."

Dr. G. Stanley Hall has set forth one infallible test by which institutions should be judged, and it is well worth the thoughtful consideration of every individual. He says:

"The best test of a civilization, a culture or an institution, is whether it contributed to produce good children, well-endowed, and to advance them to their fullest possible maturity."

In the following Dr. Chas. W. Eliot states an important truth that has too long been lost sight of, tho the reason for considering normal functions sinful is not so much due to ignorance as it has been to the lowering of those sacred prerogatives to unworthy purposes, base, selfish sensual, unworthy aims, and ends which made them sinful.

"Society must be relieved by sound instruction of the horrible doctrine that the begetting and bearing of children are in

the slightest degree sinful or foul processes."

The question, Who did sin, this child or its parents, that it should be born blind? waited a long time for a correct answer. If this reply had been known and heeded, the affliction would have been reduced to a minimum. Dr. Prince A. Morrow replies:

"The cause of blindness of the newborn, communicative mode and consequences of this infection may be traced step by step. In the vast majority of the cases it has been contracted by the father of the child, in evil habits. . . The only possible explanation is ignorance on the part of the man that he is the bearer of contagion."

An anonymous writer has given this germ of truth to the world, closely corresponding to the same diamond which has sparkled for ages in the writings of Moses.

"The transmission of the sacred torch of heredity undimmed to future generations, is the most precious of all worths and values in the world."

The rights of the child are being more widely recognized every day. Better laws are being enacted and wiser treatment accorded the transgressor, and especially the child offender who is usually the victim of both evil heredity and bad environment.

"A New York state law requires children to be tried separately from grown persons. Judge Cantine who recently assumed office in Newburg, has announced his intention of keeping children away from the atmosphere of police courts by hearing their cases in his private offices."

Judge Ben B. Lindsey, of the Denver Juvenile court, speaking of sex instruction said:

"I am convinced that this whole moral question among children, instead of being a question to be avoided, is by far the most important problem that concerns the preservation of the American home."

Dr. Charles W. Eliot, in a letter to Mr. Arthur Burrage Farwell, gave his opinion as follows:

"In my opinion the social evil and the diseases incident thereto ought to be publicly discussed, so that the feasible remedies

may be decided upon and applied. I am entirely convinced that the policy of silence upon these subjects has failed disastrously. Another subject which ought to be publicly discussed among teachers and parents is the addition to our school programs of instruction in normal reproduction in plants and animals, sexual hygiene in the human species, and the horrors of sexual vice."—Purity Journal

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### TEACHING PURITY IN THE HIGH SCHOOL AND COLLEGE

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By O. Edward Janney, M. D., President  
American Purity Alliance

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In view of the fact that nearly all parents neglect to teach their young children the truths of reproduction and the necessity for a pure life, it becomes the duty of the teacher so to do. It is seldom that a pupil receives such instruction while passing through the lower grades, and in almost every instance, reaches the high school without having received a word of instruction on this subject from either parent or teacher. All that has been received has come from companions—generally an improper source—or from chance reading.

Many pupils never finish their course in the high school but enter business at once. Others graduate and then enter active life. A few continue their studies in college. For many young people, therefore, the high school affords their only opportunity of gaining knowledge of purity and the laws of life, except so far as they have acquired right habits from the example of the worthy people about them. Up to their entrance into the high school, no one has taught them this form of morals; when they leave to enter active life, they are thrown at once into a whirling maelstrom of temptation; in the high school then, lies their only opportunity of learning the most important facts that can possibly be imparted to them, and without which they are no more fitted to enter active life than is a farm hand to pilot a steamboat down the Lachine rapids. Perhaps no better purity work can be under-

taken than the instruction of boys in the high school as to the proper care of their bodies and the relation of the sexes. The boys, we say, because while the girls need instruction and should have it, still if the boys can be kept from sinning, there will remain but a small problem as to the girls.

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### BARBAROUS AMERICA

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Robert Hunter gives startling facts regarding the match industry in the United States.

About three thousand workers are employed in the industry in this country, most of them women and children, at very small wages.

About one-fourth of all the male workers and over one-half of the females earn—or get—\$6 a week.

Some of the children and even some of the men earn under \$3 a week.

Yet the making of matches is one of the most dangerous of employments.

In one small factory twenty cases occurred of phosphorous poisoning, the results of which are terrible in the extreme.

This is due to the use of white phosphorous, which is not necessary and almost all European countries prohibit it. In 1906 seven European countries, Germany, France, Italy, Luxemburg, Switzerland and the Netherlands came to an international agreement prohibiting the manufacture, importation and sale of matches made with white phosphorous and sulphur. But in this country we are still more concerned about profits than human life or welfare.

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### IMPORTANCE OF SUFFICIENT SLEEP

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By W. R. Gilbert

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A most timely and important warning has been given by some of the most illustrious medical men of the day, men, too, who have been noted for the opportunities they have had of studying child-life, of which they have taken advantage. The warning evidently issued after the most serious consideration is that to school chil-



dren the time allotted to sleep is, as a rule, much too limited.

The value of sleep is not only better understood to-day, but it is enhanced by the character of the changes that have taken place in social life. There can be little doubt that much of the excitability and the nervousness that are characteristic of the American people owe their beginning in a large measure to the wear and tear of the nerves, that have not had sufficient rest to allow them to recuperate. It is noteworthy that many of those who have taken a leading part in the world's history have owed their eminence in a large measure to the faculty of sleep.

Napoleon could go off to sleep whenever he wished, and Wellington seems to have had a constitution similar in this respect, at least.

Mr. Gladstone, who for physique, rankt among the very first of statesmen, during the heyday of his fame slept as profoundly and regularly as a child.

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### SHIPWRECKS

By L. M. Cross

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To one who has never crost the ocean, but has only stood on the shore and watcht its restless billows as they wrathfully dasht against the beach, there is associated in the mind a picture of awful danger. The impressions are deepened if, during a storm, the eyes rest upon some ship which is vainly endeavoring to ride safely to port upon its waves and is dasht against the rocks or landed a hopeless shipwreck. Yet if the vessel is staunch, if its machinery and boilers are in perfect order, if the captain is experienet and intelligent, if the pilot is guiding the vessel with the intelligence which the knowledge of the chart gives him, the dangers are not so appalling. The storm only drives the ship temporarily from its course; by and by, when it subsides, the grand old vessel goes safely and surely on its way to the desired haven.

What if there is no one at the wheel! What if the pilot has no chart to guide the ship with its priceless freight of human life? Sure and certain shipwreck awaits the

vessel. It makes no difference how splendid the machinery, how strong its timbers or how experienced its officers and crew may be. The pilot must have the chart and compass; and this is true of human lives. To avoid shipwreck and ride safely and strongly upon life's ocean one must know of the location of the rocks and shoals to be avoided as well as the right and safe course.

Thousands of parents and teachers, not wilfully perhaps but thotlessly, if you choose, are leaving the boys and girls under their charge, to certain shipwreck of mind and body because they do not instruct them in a pure and healthful manner upon subjects concerning which intelligence is so essential.

Why should boys and girls be shipwreckt because of ignorance?

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### PARENTAL NEGLECT

By C. W. Fowler, Superintendent of Kentucky Military Institute, Lyndon, Kentucky.

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Every man ought to know that boys are exposed to certain forms of danger that can only be avoided by being forewarned, and no one so well as the father can give the boys this warning.

In an experience of twenty years we have found only three fathers that had warned their sons of the dangers they might inflict on themselves, and only one who had given the second warning.

Under these circumstances is it any wonder that boys bring trouble and disease upon themselves? The only wonder is that more of it does not occur. Every State in the Union could dispense with one-half of its lunatic asylums if fathers did their duty to their sons. There are certain subjects that must be explained to boys before they are twelve years old, and there is no reason why they should not be told when they are five. The other warning should be given before the boy is fourteen years old; if you neglect it you may regret it all your life and your son all his life, and yet further generations to come. —Purity Advocate.



**ALICE B. STOCKHAM.**

Author of Tokology and Other Books.

There are few women in America or in the world who are better known for their useful service to humanity than Dr. Stockham, the subject of this sketch.

The editors of the Character Builder spent Sunday afternoon visiting with Dr. Stockham at her home, 926 Electric Ave., Alhambra, California, a beautiful suburb of Los Angeles. Dr. Stockham is very active mentally and physically. She has reached the ripe age of 75 years, and looks as if she might continue her service to humanity many years longer.

The cut accompanying this sketch shows a well balanced temperament and a many-sided development. Dr. Stockham has been successful in seven different occupations. She began teaching before she was sixteen years of age and taught eight years. She then prepared for medical practice and was successfully devoted to the profession for thirty years. At one time Dr. Stockham had occasion to take her lit-

tle daughter to New York for surgical treatment. While there she learned Dr. Dio Lewis's system of light gymnastics. On her return home to Lafayette, Indiana, she rented a large hall and for two years instructed large classes in that method of physical culture. The lecture field was the next venture and was carried to a successful issue. It is as author of Tokology, Coradine's Letters, the Lover's World and other books that Dr. Stockham is best known. A quarter million copies of Tokology, a book for every woman, were sold during the first ten years; it has now been translated into several languages and nearly a million copies of the books have been sold. As a publisher Dr. Stockham managed her own business and was very successful. The seventh venture was as Camp Organizer. For eleven years she owned and conducted a summer camp of philosophy and ideals; this was continued until 1908 and the last year was the most successful.

Dr. Stockham is a motherly looking woman and has performed her duty as mother and home-maker in addition to the various occupations mentioned above. Her life is a worthy example for girls and women who have ambition to render valuable service to humanity, and get real pleasure out of life.

The writer has met Dr. Stockham on several occasions at her office in Chicago and was very favorably impressed by her simple life and high ideals. Our visit today was a very pleasant one and we trust her life may be spared to continue her useful service to humanity.

Today Dr. Stockham visited the Pacific College of Osteopathy and arrangements were made for her to lecture to the students in the near future.

Doctor (to wife of patient)—And—er—I hope you took his temperature this morning?

Wife—Well, it was like this, sir. I put the barometer on his chest, and it went round to very dry, so I gave him a quart of buttermilk, and he was all right this morning.



UNIVERSAL BROTHERHOOD AND  
COMRADESHIP

By Harry J. Stone

## I. Universal Brotherhood

For two thousand years we have repeated with our lips, "Our Father," and yet can it be said that we live as tho all human beings were brothers and sisters? Nations, at terrible cost, prepare, either to defend themselves from their neighbors, or to attack them if chance offers. Huge engines of destruction patrol the seas. The unity of mankind is worse than a myth; it is the dream of a lunatic."

There is much in such a reply that merits careful thot. It is the revolt of the mind against mere abstract reasoning. It is the call to the idealist to point the path in addition to revealing the mountain-top. It reminds us that it is in the workshop, at the desk, in the home, that the principle of brotherhood must be tested, before it can be applied universally. It is the warning of common sense against an old danger—the danger that we may permit a word, or a phrase, to charm us into the belief that we have applied a new principle of conduct to human affairs.

More than these, perhaps, it stands for the refusal of the soul to take the leap from self-interest to self-sacrifice.

When all this has been admitted, however, it must be added that the reply is only a point of view. It does not explain, does not take us to the heart of the subject. It suggests no remedy; it satisfies no one. Above all these considerations, it in no way represents the growing body of sincere thot on this subject, that is slowly, but surely, changing our relationships.

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Before anything can enter the realm of "things seen" it must be born in the unseen. Back of all objective fact, there must have been the hidden thot, desire or aspiration. In seeking too hastily for material evidence of universal brotherhood, there is a danger of overlooking important steps that lead to its realization.

If we would discover the truth of this or any other subject we must be very humble in the search—truly as a little child. The beginning of the road to the full realization of brotherhood lies by a lowly path; it is hidden in the heart of the child. There arrives in the unfoldment of every child-mind a time when amidst the crowd of little personal desires, there appears a stranger; the desire for companionship. This demands of the child his first sacrifice. It is about this time that, with a quaint air of doing something important, he puts aside one of his chocolates for a chum. There are no barriers at this time. The child, with a child's intuition, has realized in its simplest form the principle which, accepted and lived by all men, will result in universal brotherhood.

Oh that those first intuitive sympathies of the child might be kept pure and undefiled; that, with each new experience, every influx of knowledge, they might grow and expand in the soul! What a mighty power for comradeship in men and women! What deep full friendship! All talk of peace would cease; all the difficulties of our international relationship disappear. Peace would be realized.

What are the demands of such a comradeship?

## II. Comradeship.

True comradeship is rare. We value it the more because of its rarity. It demands a high, but simple culture in two souls, and the will to give of their best each to the other. It reveals a capacity to enter fully into sympathy with a fellow being; briefly, the power to love. It is almost unnecessary to add that such soul-culture is equally possible to miner or millionaire, ploughboy or professor.

Man cannot live alone. A hermit is an affront to our humanity.

"Man lives not for himself alone,  
In others good he finds his own,  
Life's worth in fellowship is known."

A joy that we cannot share is but half a joy. Should we come suddenly upon a glorious scenc, immediately there leaps

up the wish that some loved friend might also see it. A joke seems but a shadow until we have told it. Even virtue may be a cold thing enough if it does not warm a man's heart to his fellows.

Heroes in fiction are always more or less unreal. A comrade is a hero in real life. Nothing has more influence for good or ill in the life of a boy, than the advent of one of these heroes. Life may be said to be incomplete before we have known the joys of comradeship.

True comradeship demands nothing less than that, in varying degrees, according to our capacity, we shall be a strength in another's weakness, a joy in his sorrow, an inspiration in his time of doubt. It demands that the old selfish nature shall be so far transmuted into unselfishness, that the best within us may abandon itself to that for the highest interest of a fellow being. When this condition is fulfilled, the need is met, healing takes place, healing of soul, or mind, or body.

There is a joy, too, in such abandonment that is one of life's best gifts, when a soul by quiet and contemplative sympathy has discovered the highest need of another, feels the power and the will to meet that need, that moment is an ecstasy.

These unseen unions bring enlightenment. It is, perhaps, not too much to state that every new influx of life, every broadening and deepening of consciousness, is brot about by the exercise of this power. Everything that dwarfs our power to love means separation, and separation is death. Everything that increases that power makes for fellowship, and "fellowship is life."

To have many and deep sympathies invests life with a certain holiness. To more fully understand one's neighbor is to enter into closer harmony with the Divine. Briefly, to love increases the capacity to love. That is to say, gives us a larger vision of God, for God is Love.

Let nothing be omitted that makes for the realization of a Universal Brotherhood. Arrange treaties and arbitration courts; limit armaments, send out messengers of peace where these will hasten the coming of the new day. But these things alone

will not bring peace and brotherhood. The ultimate value of all these outer expressions depends upon the individual inner capacity for comradeship. If hatred still reigns in human hearts, not all the treaties, nor all the messengers of peace could stay the destruction and sorrow that must result. If we would have peace on earth and the brotherhood of men, we must do more than arrange treaties or limit armaments, more even than refuse to bear arms against our neighbors; we must cultivate a deep comradeship. If we would realize to the full these ideals we must all grow in the power of being brothers of men in our individual capacity.

There will be many joyous landmarks on the road to Universal Brotherhood, but the full realization of that ideal will not come until every human soul radiates love to all living creatures, until every mind is pledged in quiet service to his comrades.—  
The Epoch.

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### INTERNATIONAL PEACE NO LONGER AN IRIDESCENT DREAM

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By B. O. Flower, in Twentieth Century Magazine.

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At no period in history have the friends of peace and true civilization had so sound grounds on which to base their hope of the international peace as to-day. There have been bright hours when nations seemed on the verge of exchanging brute force for reason, but these awakenings were not deep-rooted or general enough to meet and overcome savagery, cupidity and the power of prejudice, custom and ancient thot.

To-day, however, sentimental agitation is being complemented by modern scientific research and a civilization-wide systematic educational campaign address to man's reason and self-interest as well as to his noblest moral impulses; while a third factor—one of the most powerful safeguards against the menace of hysterical jingoes, is found in the resolute opposition to militarism of the millions of Socialists thruout civilization.

The first Hague Peace Congress markt a distinct epoch in the advance of civilization, and since there has been a steady



growth of sentiment among sane and thoughtful people against the murder game of nations and the crushing burdens imposed on industry by ever-increasing armaments. The war against war that has been waged has substantially increased the army of thinking men and women who have taken an unequivocal stand for international peace. The proposed American treaty with Great Britain—a treaty that if ratified will doubtless be followed by similar treaties with the Republic of France and other nations, is a striking illustration of the rapid advance which has marked the peace propaganda of recent years. If this treaty should be ratified, it would, we believe, prove the greatest and most far-reaching advance movement in favor of world peace that has yet materialized.

A work that is even greater in its potential value is the Carnegie Endowment. In his exceptionally able address delivered at the Seventeenth Annual Lake Mohonk Conference, President Nicholas Murray Butler of Columbia University declared that this endowment for international peace marked an epoch, in that it furnished the organization and the means for a sustained and systematic effort to reach and convince the public opinion of the world by scientific argument and by exposition.

Prior to the Hague Conference, all peace movements had been sporadic rather than systematic and continuous, and only since the establishment of the Carnegie Endowment has it been possible to inaugurate and push well-defined work along scientific lines, or research embodying modern critical methods, and to disseminate results in such a way as to appeal to the intelligence of Christendom. Now, however, three definite lines of work are being carried forward. One section is devoted to International Law; another to Economics and History; while a third division of the work is devoted to Intercourse and Education. The first section is under the direction of one of America's greatest authorities on international law, and associated with him will be leading international legal authorities of all civilized nations. The division devoted to Economics and History will make exhaustive research and publish

authoritative data relating to economic causes and effects of war; "the economic aspects of the present huge expenditures for military purposes; and the relation between military expenditures and international well-being and the world-wide program for social improvement and reform which is held in waiting thru lack of means for its execution."

"In these two divisions—those of International Law and Economics and History—the Endowment will," says President Butler, "under the leadership and guidance of trained scholars of the first rank, seek to make constant and influential contributions to human knowledge, with a view to so educating public opinion as to hasten the day when judicial process will everywhere be substituted for force in the settlement of international differences and misunderstandings."

Of the work of the division of Intercourse and Education President Butler observes: "It will be the function of this division to supplement the work of two divisions, which may be called, perhaps, the scientific ones, by carrying forward vigorously, and in co-operation with existing agencies, the educational work of propaganda, of international hospitality, and of promoting international friendship. Among the tasks of this division will be to diffuse information and to educate public opinion regarding the causes, nature and effects of war, and the means for its prevention and avoidance; to establish a better understanding of international rights and duties and a more perfect sense of international justice among the inhabitants of civilized nations; to cultivate friendly feelings between the inhabitants of different countries, and to increase the knowledge and understanding of each other of the several nations; to promote a general acceptance of peaceable methods in the settlement of international disputes; and to maintain, promote, and assist such establishments, organizations, associations and agencies as shall be deemed necessary or useful in the accomplishment of the purposes for which the Endowment exists. In other words, this division will make practical application of the teachings and findings of the divisions of International Law and of Economics and History.

The idea of peace is taking possession of the imagination of the thought-moulders of the most advanced nations of earth, just as the idea of war has for ages held enthralled the imagination of the world; and so rapid has been the advance of peace sentiment in recent years, so thoro and far-reaching the work for international conciliation, that we doubt if anything can arise that will turn back the hands of the dial. Still, let no man deceive himself by imagining that the victory has been won. The world is yet very largely under the dominance of men who love the murder game of nations. The lust for military glory and personal power and the lust for killing are still a potent force in many minds among those who aspire to leadership; while there is always a large section of society which is easily influenced by alarmist cries and sentimental appeals to prejudice. Men who find it impossible to refrain from shooting down mild-eyed fawns for the sheer joy of killing, and who find no shame in boasting of shooting an enemy on the battle-field who is beating a hasty retreat, will still be heard talking of there being questions that cannot be settled by peaceful or constitutional methods; but the best thought of the world is rapidly leaving behind the men who represent the spirit of slaughter.

Recently Baron d'Estournelles de Constant, after his exhaustive tour of this country, during which he made a special study of great issues connected with war and peace, published in *The Independent* a deeply thoughtful paper on the so-called "inevitable" war between the United States and Japan, in which he showed that a vast majority of intelligent people whom he met scouted the idea of such a war. He addressed notable gatherings at colleges, in churches, before chambers of commerce, in state legislatures and at banquets. The daily press gave much space to the reports of his addresses, but no strong or general dissent was shown in private or public from the Baron's outspoken conclusions. The distinguished Frenchman makes a remarkably clear and convincing argument to prove that the alarmist jingoes are hopelessly in the minority.

"All this," he says in concluding his

presentation, "proves how little reliance can be placed in these alarms of war. If no one takes them seriously, they fall of their own weight. . . . The possibility of a war between Japan and the United States is not conceivable unless one is willing to suppose the two governments equally stupid, the two nations equally blind, and the world at large indifferent to their joint absurdity."

He goes on to show how futile it would be for Japan to undertake a war of aggression; that there is no reason to believe that she would commit this stupendous folly, and that the hysterical cries of the American jingoes are as unworthy of the Republic as they are absurd.

Personally, we have steadily held that the only menace to the continued peace of America with Japan lay in the conscienceless journalists and military jingoes who on every favorable occasion strive to make the people distrust Japan as well as other nations, and to foster feelings of hostility toward the Japanese and other peoples.

It is to be expected that a certain military element that opposes all civilized measures for the peaceable settlement of national disputes, and which is looking for self-aggrandizement, will foster the war spirit; but it is the duty of all wise and right-minded citizens to frown upon all efforts to stimulate international hatred, suspicion and jealousy. It may be perfectly proper at the present stage of world affairs to suitably fortify all coast cities and prepare in a defensive manner for unexpected emergencies; but the expenditure of large sums of money and the fostering of the war spirit are the chief sources of war menace, especially in the Republic. Our position geographically, our traditions and the ideals and aspirations of democracy which we represent, all point to the Republic as being the natural leader of the world movement for peace; and earnest-minded citizens everywhere should appreciate the duty devolving upon them to forward in every way possible the great movement that is making for the abolition of war and for a spirit of concord and fraternity among the nations of earth.



THE FELLOW WHO IS DOWN  
AND OUT

By A. E. Winship

Editor of the Journal of Education

"And he took him by the right hand, and lifted him up; and immediately his feet and ankle-bones received strength."

It is nearly two thousand years since a famous leader of men, out for a morning walk, saw a charter member of the Down and Out Club in his path.

Tho he was a noted debater and profound philosopher, he wasted no time in argument or on philosophy, but impulsively stooped, and took him by the right hand; and immediately the down-and-out fellow began walking and leaping and shouting for joy.

This was so unusual that it has been told in all civilized lands for nearly two thousand years. But that was not a circumstance to what Ben Peterson and Bert Hall are doing in Muskegon and Milwaukee, and their deeds are not chronicled even in their own cities.

A year ago Ben Peterson was assistant chief of police of Muskegon. He was altogether an exceptional policeman. The boys were in love with him, notably the mischievous and malicious boys.

J. M. Frost, superintendent of schools, had been having all sorts of trouble over the truancy problem, when an opportunity came to secure a new truancy officer. He proposed Ben Peterson, assistant to the chief of police. The board protested that it could not afford to pay him the needed salary.

"What? Not pay as much to prevent criminals as to catch them?" said the superintendent; and that settled it. Ben came.

The first case referred to him was a group of four boys, near the end of the compulsory school age. Jim was the leader of the bunch. "A bad one," the teacher said. "A desperado," said another. The mother begged Ben not to say anything to Jim, for he would run away from home and be a thoroly bad boy if he was sent back to school.

Ben said: "When he comes home tell

him there is a gentleman in the other room who would like to see him."

"How did the fish bite?" was Ben's salutation when Jim came in. Jim soon said he would go back to school, and would never play 'hooky' again, and Ben proposed to go a-fishing with him some Saturday.

When Ben was at supper, he was called to the door by Jim and his three pals, who came to say that they were all coming back to school, and would never play "hooky," and would all go fishing with him and Jim.

Five months passed since Ben entered upon his work, and there were 127 boys quietly, happily at work in school who but for his methods and personality would have been a rebellious set. All sorts of arts and devices have been necessary.

'Tuggy' was the leader of the toughest gang in the city. Nearly every night they would go to one of the schools, and with chalk write most vulgar things on the door, and draw obscene things. The janitor had to go down in the early morning before people past by, and wash it off. There was no doubt as to the gang involved, but they were too alert to be caught.

Ben went to Tuggy's school, and called him out. "Have you ever thought you would like to be a policeman sometimes?"

'Bet your life. It's just what I want to do.'

"Would you like to begin as my assistant, and report to me regularly?"

'Just what I'd like best of anything in the world.'

And then Ben assigned him to catch the gang of good-for-nothings who were defiling the property. There was never anybody to be caught after that.

Hallowe'en came soon after, and Ben assigned Tuggy to find some boys to assist him and watch the property in that section; and for the first time there was no property damaged.

Heretofore the truant officer has had to issue threat notices to from ten to fifty parents a week on account of their truant children. In seventeen weeks Ben has issued but one.

Bert Hall began the helping-hand work in Milwaukee the first day of June, 1909.

He soon enlisted four hundred prominent men, who contributed to the work and agreed to wear a helping-hand button, which indicated that they were ready to be responsible for getting a job for at least one boy who is down and out, for keeping track of him in all ways, and for making a man of him by personal attention. In six months Bert Hall and his noble four hundred had got hold of more than seven hundred of the down-and-out young fellows; and on December 1, six months from the start, the combined wages of the seven hundred was at the rate of \$180,000 a year; and practically not one of them would have been earning a cent, and many of them would have been up to mischief.

A boy in a large retail store stole a total of \$12.50. Bert Hall was notified, and went at once to the store. Soon after he entered the office, where the head of the department had the bad lad, the proprietor was sent for; and, as he saw Bert Hall, he smiled, for he was wearing one of Bert Hall's buttons.

"All right, Bert," said the proprietor, "I'll make this my case."

Instantly the defiant boy changed as by magic. He realized that he had a personal friend in the head of the house.

"Let me pay it back, one dollar a week," said the lad, "and I'll make good. You see if I don't." Life was a very different thing to him, and no less to the proprietor, from that moment.

"And he took him by the right hand, and lifted him up; and immediately" he "received strength."

The above article appeared in the Christian Endeavor World, and immediately so many letters of inquiry began to flood Supt. Joseph M. Frost of Muskegon that he has had to prepare a circular letter to send to all inquirers. The letter is such a noble endorsement of the work of which I wrote that it is here given entire.

#### What Superintendent Frost Says

I have no printed matter in regard to the work of Mr. Peterson. The fact is, a book could be written on what he has done in a single year, but as yet we have made no effort along this line. I believe he is considered by the teachers and the school

authorities to be one of the most valuable acquisitions the system has ever had. He is a man of wonderful personality. I presume the fact that he was a detective in the police department of this city for several years has much to do with his success in handling boys. He knows all the boys and the girls in the city who are inclined to be wayward. He calls them by name when they come into his office, shows a personal interest in them, and impresses upon them the fact that he is their friend and has only their best interests at heart, that he is working hard for them, and that they must of necessity help him and not go back on him, and that at all times they must play fair. He knows how to talk with them so as to gain their confidence, and as he always gives them a square deal, he has a powerful influence over them, and in most cases gets them to stand by their agreements with him. If he has a boy that is inclined to be a truant, he makes it a point every morning to call up his teacher, and if the boy is not in school, to hunt him up immediately. I believe Mr. Peterson's perseverance in following up each case is a thing that helps him greatly in his work. I am pleased to report that we have scarcely any cases of truancy at the present time, and that this condition of affairs has been brought about without making a single arrest.

Mr. Peterson has aided materially in bringing the home into closer relation with the school. When a parent is angry with a teacher because he feels that his child has been mistreated, Mr. Peterson calls on him and shows him the necessity of co-operation with the teacher. He also acts as an employment agency to aid boys and girls in securing work. He has particularly interested a large number of people in employing boys and girls outside of school hours and on Saturdays. (I have known cases where boys make as much as \$3 a week working after school hours.) Besides, he visits the factories and insists that no child be employed without the permit required by law. I might say right here that no permits in any case are issued for work without his recommendation. Then,



too, he delivers all the cards of the medical inspectors that request the parents to consult a physician in regard to their children, so that he can explain the matter properly to them. (This work will be done later by the school nurse.) Further, he has made a strong point of providing children with clothing. If he finds a child poorly clad, he immediately invites him to his office, and then, after seeing to it that the child is given a bath, sends him with a written request to the bureau of social service, where he is fitted out with clothing, thus removing one of the most serious obstacles that prevents his attendance at school. Mr. Peterson, likewise, has an arrangement with the city poor master to purchase shoes for any child who is in need of them and cannot be supplied by the social service bureau.

He visits pool rooms and bowling alleys, and sees that no minors are allowed in these places. Whenever a boy is found in possession of tobacco, Mr. Peterson immediately takes the boy with him to the merchant from whom the weed was purchased, and gives him fair warning that a repetition of the offence will be prosecuted to the full extent of the law. He aids the police department, the sheriff, and, in fact, all the agencies of the city that come in contact with the child. Frequently men call up here and tell me that the boys are stealing fruit or committing some misdemeanor, and want me to refer the matter to Mr. Peterson. I tell them that that is a case that should be referred to the police department. The police department! We want Ben, he is the only one in this city who knows how to handle boys," is the usual reply. Frequent requests come to the office to have Mr. Peterson sent to the home, as the parent says: "He knows better how to talk to my child than I do." No hour of the day or night is ever inconvenient for him to answer an appeal which concerns a boy or a girl.

Mr. Peterson's great human interest, his courtesy, his large heart, his courage, and his desire to help every family makes it easy for him to insist that the children shall receive the education to which they are legally entitled. No parents feel that an

attempt is made to take advantage of them. We therefore have the co-operation of the parents instead of their opposition in enforcing the compulsory education law.

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### PROSPERITY AND CIVILIZATION

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Some men labor under the conviction that worldly success and power are real happiness and victory. If they gaze upon Nero fiddling upon the walls of burning Rome, they say, "Behold, a wicked man who hath gained prosperity"—as tho they were sure that Nero was happy at heart and looked upon himself as the successful hero. There is an Alexander VI., sitting arrayed in all the pomp of Papal dignity and authority, having sullied the history of mankind by the committal of the most atrocious crimes; but was there anywhere, in all Europe a man so truly miserable as that same Alexander? Henry VIII., in a sense was a successful man; he commanded, and the lives of our best and wisest men were sacrificed—he was courted on all sides, and often spoke of himself as the grand arbitrating power of Europe. Did his success render him happy? There was not in all Europe a man more afraid of being left to the sole companionship of his own conscience. But Sir Thomas More, sent by the same Henry to the block, was the happiest man in Europe. "He was an unsuccessful man," it is said. Yes, unsuccessful in prolonging life, in gaining money, and adding to his acres; but in the grander facts of life he was allsuccessful; he lived as an honest man, rejoiced as one whose heart is unladen with care, and died as he dieth whose conscience is pure, and who hath no cause to fear the Eternal. Surely, both with regard to the present and the future, such men are the successful.—The Christian Life.

What, indeed, is true civilization? By its fruit you shall know it. It is not dominion, wealth, material luxury—nay, not even a great literature and education widespread, good tho these things be. Civilization is not a veneer; it must penetrate to the very heart and core of societies of men. Its true signs are that for the poor and suffering, chivalrous regard and respect for

women, the frank recognition of human brotherhood, irrespective of race or color, or nation or religion; the narrowing of the domain of mere force as a governing factor in the world; the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of Justice. Civilization in that, its true, its highest sense, must make for Peace.—Lord Russell of Killowen.

The wise man must remember that while he is a descendant of the past, he is a parent of the future; and that his thots are as children born to him, which he may not carelessly let die.—Herbert Spencer.

All our earthly life is a necessary development towards the perfectly good and blessed divine life, and the final and crowning stage of the development of the individual consciousness is therefore that in which the finite spirit, by thot or reason, apprehends the organic plan of existence, knows with clearness the intimate nature of the relations which unite him and all other finite spirits in one great community of free intelligence with a common aim and purpose, and thus subjectively realizes the supreme synthesis of thot.—Fichte.

#### INGERSOLL ON WOMAN'S LOVE

The Eloquent Sentiment of the Great Agnostic

"It takes a hundred men to make an encampment, but one woman can make a home. I not only admire woman as the most beautiful object ever created, but I reverence her as the redeeming glory of humanity, the sanctuary of all the virtues, the pledge of all perfect qualities of heart and head. It is not just nor right to lay the sins of men at the feet of women. It is because women are so much better than men that their faults are considered greater. A man's desire is the foundation of his love, but a woman's desire is born of her love.

"The one thing in this world that is constant, the one peak that rises above all clouds the one window in which the light forever burns the one star that darkness cannot quench, is woman's love. It rises

to the greatest heights, it sinks to the lowest depths, it forgives the most cruel injuries. It is perennial of life and grows in every climate. Neither coldness nor neglect, harshness nor cruelty can extinguish it. A woman's love is the perfume of the heart. This is the real love that subdues the earth; the love that has wrought all miracles of art; that gives us music all the way from the cradle song to the grand closing symphony that bears the soul away on wings of fire. A love that is greater than power, sweeter than life and stronger than death."

#### PROGRESS AND PEACE

Awake! O sleeper and go forth,  
The world demands your aid;  
From East to West, from South to North,  
The call for help is made;  
To sow broadcast the seeds of truth,  
To teach the Master's plan—  
The law of universal brotherhood,  
With equal rights to man.

Prepare the way for "peace on earth,"  
"Good will to men" proclaim,  
Give freedom, liberty, new birth,  
Give joy and hope for shame;  
Inspire the world with purest love  
For every brother-man;  
All bitterness and strife remove,  
And teach a better plan.

To settle all disputes and wrongs  
By arbitration wrought;  
Where reason guides, where right belongs,  
And gives relief when sought;  
Disarm the soldiers, set them free,  
To walk in paths of peace;  
From burdens that ought ne'er to be  
The suffering world release.

\* \* \*

Progress and Peace then hand in hand  
Shall constantly go forth;  
And Harmony and Equal Rights  
Shall make a heaven of earth;  
The nations shall learn war no more,  
All strife and wrong shall cease;  
A world redeemed, from shore to shore,  
To Progress and to Peace.  
—Dr. L. M. Entwistle in Voice of the Magi.



## Suggestions on Home Making

EDITED BY  
MRS. M. K. MILLER  
Teacher and Lecturer on Domestic Arts

### POINTERS TOWARD SUCCESS IN ALL-ROUND HOME MAKING FOR BEGINNERS

Mrs. G. A. Hinton

To be a good housekeeper was in olden times considered the highest achievement of women. If the women of to-day would only realize the God-given possibilities there are in true home making, there would be less seeking for larger fields of usefulness while the single "home acre" was left untilled.

System, forethought, and love for those for whom the work is done render this profession no more laborious than any other which a woman may choose. All are not born to it, but all can acquire it, if necessity demands, and love stimulates. A good housekeeper should be a good Samaritan; she should be good, and keep still about it.

The most beautiful art is the art of living, and the real worth of a life or home is the influence which goes out from it. One way to health and happiness is to have beautiful and pleasant surroundings; not necessarily expensive, for the humblest home can be faultless in neatness and order, and radiate so much good cheer and genuine hospitality that a millionaire living in a palace might well envy it.

It was Sidney Smith who said that it is not the man who first says a thing who deserves the credit, but he who says it so long and so loud that he persuades the world that it is true. If I could say only one thing to the young housekeeper, and say it long enough and loud enough to make an impression, it would be: Simplify and systematize your work. Careful planning will make housework a pleasure rather than drudgery. Have regular days for doing different things, and if there is any part of the work that is a bugbear, be sure

to do that first. You will be surprised to know how soon you will learn to like it, and what a pleasure the rest of the work will be.

Have a place for everything, and be sure to have everything in its place. If possible, have your baking table in your pantry, so close to the ingredients you use that everything can be put right back in its place as soon as you are thru with it. So many times one sees a kitchen table covered with all sorts of things after the baking is over, when, with good management, it is not necessary for anything to be there except the molding-board and rolling-pin, which can be quickly cleaned and put away.

After the table is set, and while the dinner is cooking, there are always a few minutes one can use to excellent advantage in washing the dishes that have accumulated while baking and preparing the dinner. What is more discouraging after one has worked thru the morning, and eaten a hearty dinner, than to face a sink or kitchen table full of baking dishes, pots, and pans? The habit of tidying up the pantry before dinner is easily acquired, and will well repay one.

Plan to have all the kitchen work finish in the forenoon, so the afternoon can be devoted to reading, sewing, or doing kindly deeds for one's neighbors. By planning for it we can have time to accept and extend hospitality. If we took more time to become acquainted with our neighbors and friends, there would be more bright spots in our experience, and fewer misunderstandings.

Why wait to invite our friends to our house until we can entertain them lavishly? Why should the woman of small means and little or no help undertake to serve a dinner planned on the same pattern as a banquet? A luncheon or dinner of two or three courses well cooked and daintily served, is

more agreeably remembered than one of longer duration where vulgar show takes the place of simplicity, where the hostess is weary, red faced, and anxious, pleased when it is all over, and the guests are glad to escape.

Why not seek to come in close touch with our friends to give them the bread of life rather than the material things of which they already have an abundance? Let us as Christian women raise the standard for a simple, wholesome life, one that will make us a blessing to those around us.

"We shall be so kind in the after-a-while;

But what have we been to-day?

We shall bring to each lonely life a smile;

But what have we brot to-day?

We shall give the truth a grander birth,

And to steadfast faith a deeper worth;

We shall feed the hungering souls of earth;

But whom have we fed to-day?"

— o —

The auctioneer held up a battered fiddle.

"What am I offered for this antique violin?" he pathetically inquired. "Look it over. See the blurred finger-marks of remorseless time. Note the stains of the hurrying years. To the merry notes of this fine old instrument the brocaded dames of fair France may have danced the minuet in glittering Versailles. Perhaps the vestal virgins marcht to its stirring rhythms in the feasts of Lupercalia. Ha, it bears an abrasion—perhaps a touch of fire. Why, this may have been the very fiddle on which Nero played when Rome burned."

"Thirty cents," said a red-nosed man in the front row.

"It's yours!" cried the auctioneer, cheerfully. "What next?"—Cleveland Plain Dealer.

— o —

Reporter—"If you will allow me to have the sermon which you are to deliver on Sunday, I will copy it and print it in Monday's paper."

Reverend De Goode—"I cannot allow my sermon to go out of my hands. If you will come to church on Sunday, you can hear it and take notes."

Reporter (with dignity)—"I do not work on Sundays, sir."—Ex.

## MENUS FOR THREE DAYS

### BREAKFAST

Cornmeal Mush

Stewed Tomatoes with Bread Crumbs

Potato Cakes                      Fresh Fruit

Graham Gems                      Honey

### DINNER

Lentil Soup

Stewed Potatoes      Baked Lima Beans

Stewed Summer Squash      Sliced Tomatoes

Pineapple and Tapioca

### BREAKFAST

Oatmeal Mush

French Toast                      Baked Apples

Nut Butter and Honey

### DINNER

Rice Soup

Baked Potatoes              Stewed String Beans

Cauliflower                      Minced Beets

Chocolate Pie

### BREAKFAST

Crackt Wheat Mush with Cream

Cheese Cream Toast              Fresh Fruit

Comb Honey

### DINNER

Tomato Soup

Escallopt Potatoes              Green Corn on Cob

Stewed Cabbage              Yorkshire Pudding

Steamed Peach Pudding

— o —

## VEGETARIAN RECIPES

### FRENCH TOAST

Mix together two tablespoons of flour, a tablespoon sugar and a pinch of salt, adding gradually one egg, beating until smooth, then one cupful of milk. Dip stale slices of bread into this and let stand for half an hour on a platter, adding now and then more batter until the bread is well soaked. Fry in a little butter in a spider, burning until golden brown on each side.

### PINEAPPLE AND TAPIOCA

Soak two cups of tapioca over night, and simmer in double boiler until clear, adding more water if necessary. Add two cups of sugar, the juice of two lemons and a small can of grated pineapple. Fold in the stiffly beaten whites of two eggs and serve cold with cream.



## YORKSHIRE PUDDING

Ingredients: 3 eggs, 4 heaped up tablespoonfuls of flour; milk, butter.

Method: Beat the eggs to a light froth, the lighter the better. Beat into them the four heaped up tablespoonfuls of flour, a little at a time, with sufficient new milk to make it the consistency of good thick raw cream. Put  $\frac{1}{4}$ -lb. butter in the ordinary Yorkshire pudding tin, and, when boiling, pour in the batter, and bake a rich brown, top and bottom. Serve with gravy and vegetables.

## SAVOURY OMELETTE

Eggs, water, parsley, onion, mace and butter.

Method: Separate the yolks from the whites of the eggs very carefully. Beat the former as lightly as possible, adding 3 tablespoonfuls of water to 6 eggs, and then with a perfectly clean and very dry whisk, beat the whites to a stiff foam. Fold the whites into the yolks, sprinkling in sufficient finely chopped parsley and onion, salt and mace to give the desired amount of flavor. Melt a lump of fresh butter in the omelette pan, and, when boiling hot, pour in the mixture. Let it slowly brown on the bottom, keeping it from adhering to the sides of the pan by using the point of a knife. Put into a hot oven, or under a gas grill to finish off the top, and serve on a hot dish. Must be done to a turn or will become tough and leathery. Should be eaten at once. Various flavorings may be used, sweet or savoury, to suit individual tastes.

## CHOCOLATE PIE

Scald a pint of milk. When hot cream two rounded tablespoons chocolate into it and set aside to cool. Take four heaping tablespoons sugar, one rounding tablespoon flour, a little salt, and add two beaten yolks of eggs. Stir this into the cool milk, put it into the crust and bake as eustard pie. Have quite a hot oven at first. Frost with the two whites and brown.

## CHEESE CREAM TOAST

Toast slices of stale bread, butter and cover with a slight sprinkling of grated cheese. For five slices make a cream of

half a pint of milk, two level tablespoons each of flour and butter, salt and pepper to taste. When done pour over the toast, sprinkle lightly with more cheese, dust with a little paprika, set in the oven for a few minutes and serve.

## THE APPLE AS MEDICINE

A good ripe, raw apple is one of the easiest of vegetable substances for the stomach to deal with; the entire process of digestion being accomplished in 18 minutes. There are medicinal properties in the acid of the apple that are not found anywhere else, according to hygienic analysis. These acids are of great value for people of sedentary habits, whose livers are sluggish, serving as they do to eliminate from the body noxious matters that retained make the brain heavy and dull or bring on jaundice and skin eruptions.

The apple also contains a larger percentage of phosphorus than any other fruit or vegetable, and this is admirably adapted for renewing the essential nervous matter of the brain and spinal cord. It is perhaps for this reason, though but rudely understood, that the old Scandinavian traditions represented the apple as the food of gods who, feeling themselves to be growing feeble or old, resorted to this fruit to renew their powers of body or mind. The custom of eating apple sauce with roast pork, goose and like dishes has sound hygienic reason behind it, the malic acid of ripe apples, either raw or cooked, serving to neutralize any excess of chalky matter engendered by eating over-rich meats.—Ex.

A sandbag as a warmer is said to be greatly superior to a hot-water bottle, which many people prize so highly. Get some clean, fine sand; dry it thoroly; make a bag about eight inches square of flannel, fill it with the dry sand, sew the opening carefully together and cover the bag with cotton or linen cloth. This will prevent the sand from sifting out, and also enable anyone to heat the bag quickly by placing it in an oven or on top of a stove. The sand holds the heat for a long time.

### SATAN'S OPINION OF MODERN CIVILIZATION

The following satirical comment upon the much-lauded progress and enlightenment of civilized times, is contained in a speech made by the devil in George Bernard Shaw's "Man and Superman."

"And is man any the less destroying himself for all this boasted brain of his? Have you walkt up and down upon the earth lately? I have; and have examined Man's wonderful inventions. And I tell you that in the arts of life man invents nothing; but in the arts of death he outdoes Nature herself, and produces by chemistry and machinery all the slaughter of plague, pestilence and famine. The peasant I tempt to-day eats and drinks what was eaten and drunk by the peasants to ten thousand years ago; and the house he lives in has not altered as much in a thousand centuries as the fashion of a lady's bonnet in a score of weeks. But when he goes out to slay, he carries a marvel of mechanism that lets loose at the touch of his finger all the hidden molecular energies, and leaves the javelin, the arrow, the blow-pipe of his fathers far behind. In the arts of peace, Man is a bungler. I have seen his cotton factories and the like, with machinery that a greedy dog could have invented if it had wanted money instead of food. I know his clumsy typewriters and bungling locomotives and tedious bicycles; they are toys compared to the Maxim gun, the submarine torpedo boat. There is nothing in Man's industrial machinery but his greed and sloth; his heart is in his weapons. This marvellous force of Life of which you boast is a force of Death: Man measures his strength by his destructiveness. What is his religion? An excuse for hating me. What is his law? An excuse for hanging you. What is his morality? Gentility; an excuse for consuming without producing. What is his art? An excuse for gloating over pictures of slaughter. What are his politics? Either the worship of a despot, because a despot can kill, or parliamentary cockfighting. I spent an evening lately in a certain celebrated legislature, and heard the pot lectur-

ing the kettle for its blackness, and ministers asking questions. When I left I chaikt up on the door the old nursery saying, "Ask no questions and you will be told no lies." I bot a six-penny family magazine, and found it full of pictures of young men shooting and stabling one another."

### THE BOYLESS TOWN

A cross old woman of long ago  
Declared that she hated noise;  
"The town would be so pleasant, you know,  
If only there were no boys."  
She scolded and fretted about it till  
Her eyes grew heavy as lead,  
And then, of a sudden, the town grew still;  
For all the boys had fled.

And all thru the long and dusty street  
There wasn't a boy in view;  
The baseball lot where they used to meet  
Was a sight to make one blue.  
The grass was growing on every base,  
And the paths that the runners made;  
For there wasn't a soul in all the place  
Who knew how the game was played.

The dogs were sleeping the live'long day—  
Why should they bark or leap?  
There wasn't a whistle or call to play,  
And so they could only sleep.  
The pony neighed from his lonely stall,  
And longed for saddle and rein;  
And even the birds on the garden wall  
Chirpt only a dull refrain.

The cherries rotted and went to waste—  
There was no one to climb the trees;  
And nobody had a single taste,  
Save only the birds and bees.  
There wasn't a messenger boy—not one—  
To speed as such messengers can;  
If people wanted their errands done,  
They sent for a messenger man.

There was little, I ween, of frolic and noise;  
There was less of cheer and mirth;  
The sad old town, since it lackt its boys,  
Was the dreariest place on earth.  
The poor old woman began to weep  
Then woke with a sudden scream:  
"Dear me!" she cried; "I have been asleep,  
And, O, what a horrid dream!"

—St. Nicholas.





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